CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J... N.....

DIALOGUE VIII.

Minister. I shall now produce the testimony of the inspired Paul in support of the eternity and self-existence of Christ. Speaking of Jesus Christ, he confidently says, that he 'thought it not robbery to be equal with God.' Phil. ii. 6.—Did not the apostle, under the infallible guidance of Inspiration, know what Jesus Christ thought concerning himself? But did he think more highly of himself than he ought to think? This, I presume, you will not say. As then, he thought it not robbery to be equal with God, he must have been, and must now be equal with God the Father; consequently from eternity, and self-existent. This conclusion seems to me too obvious to admit of reasonable dispute. Nor do I think you can oppose it, without 'fighting against God.'

Parishioner. I do not believe that Jesus Christ thought too highly of himself, nor do I believe that Paul's testimony concerning him is incorrect. Yet I do not believe that Jesus Christ ever thought himself, in a strict sense, to be equal with God; nor do I think that the inspired apostle ever said that he thought himself equal with God.

M. Do you charge the holy apostle, Sir, with falsehood? Do you mean to insinuate that he neither said nor believed that Jesus Christ was equal with God?

P. I believe that he spoke the truth concerning Jesus Christ; yet I do not believe that he said or thought that he was equal with God. But before I give a reason for this, I must take the liberty to exhibit the apostle's testimony in the case, entire, with his introduction to it. 'Let nothing be done through strife, or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'

Viewed in this connexion, the testimony in question, should its translation from the original be admitted as correct, does not seem very favorable to your belief that Jesus Christ is God, eternal and self-existent. But the translation is, according to the decision of very accurate and distinguished critics, very faulty—very foreign in its import from the original.

M. You know, Sir, that I place little, or no dependence on learned criticisms. They mar, I apprehend, more than they mend; darken, more than they illuminate; mislead, more than they direct to a right and safe course. Believing, as I do, on this subject, I can easily dispense with the criticism of your critics, however learned or distinguished.

P. Although I view the decision in question in a much more favorable light than you seem to do, yet, as you wish to exclude the criticisms of others from our discussion, let us make use of a little plain, common-sense criticism of our own; and see if we must not come to the same decision. Does not the apostle, in immediate connexion with the testimony, now under review, inculcate upon Christians the duty of meekness and humility; and even of esteeming others better than themselves?

M. He does. And well would it be, were this eminent Christian duty more generally and uniformly practised.

P. On this point we perfectly agree. But does not the apostle remind us that in order to perform this distinguishingly useful and eminent Christian duty, we must possess the mind or Spirit of Jesus Christ.

M. He does. 'Let this mind be in you, which was also in Christ Jesus.' Nor, without this mind, shall we ever be truly humble, and esteem others than themselves. In order to be Christians, indeed, we must possess the spirit, and imitate the meek, the humble, and lowly example of Jesus Christ, who condescended to wash his disciples' feet, and to be among them as one that serveth.

P. But if, in order to esteem others better than ourselves, we must possess the mind or spirit of Jesus Christ;—if, in this respect, he has set us an example that we should follow his steps, is it not very extraordinary that, instead of thinking God better than himself should think himself to be equal with God!—It seems to me, Sir, that if Christ Jesus really thought it not robbery to be equal with God, and that we are to imitate his example in this respect, we must be under obligation, not to think others better than ourselves, but to think ourselves quite as good as others. But if, by being like our great Exemplar, we think of others better than of ourselves, the unavoidable inference is, that he did not think himself equal with God.

M. I thought, Sir, that metaphysical subtleties were not again to be employed in our discussion; but that we were to pursue our subject in a plain and intelligible manner. But by management, which I do not understand, you have strangely prepared the way, and come to a conclusion which seems to be admissible; but which I can, nevertheless, by no means admit.

P. If you still believe that the testimony under consideration proves Jesus Christ, to be, strictly, equal with God, you will not contend, I presume, that his human nature has any claim to this equality.

M. You cannot suppose that I believe humanity to be divinity. The divine nature only of Jesus Christ can be equal with God.

P. As to his divine nature, then, 'he made himself of no reputation; took upon him the form of a servant, and was made in the likeness of men!'—As to his divine nature also 'he humbled himself, and became obedient unto death, even the death of the cross!' 'God,' as to his divine nature, 'hath highly exalted him, and given him a name, which is above every name!' And whatever of homage is to be paid to his divine nature, by 'things in heaven, and things in earth, and things under the earth,' is not to be to the glory of his divine nature; but 'to the glory of God the Father!'

M. This, Sir, is too gross a misrepresentation of my belief to be passed over without reprehension. You do me very great injustice, for which you are to be blamed.

P. If I have not made a correct representation of your faith respecting Jesus Christ, I certainly do not know what it is. Have you not said that the divine nature only of Jesus Christ is equal with God? Must not his divine nature, then, be referred to by the apostle, and that only in the description, which he gives of his character? If, in his divine nature only, he is (as you suppose) equal with God; then he must be equal with God as a person of 'no reputation'—as 'made in the likeness of men'—as 'obedient unto death &c.' for this is the very person, according to the apostle's statement, who 'thought it not robbery to be equal with God.' But how such a person can reasonably claim equality with God, is utterly beyond my comprehension.

M. It is equally beyond my comprehension also. Nor do I believe that the divine nature of Jesus Christ was ever of no reputation, or was ever made in the likeness of man, or was ever obedient unto death &c.—The apostle, when speaking of him as equal with God, speaks only of his divine nature; but in his subsequent description of him, speaks only of his human nature.

P. Be it so. But if the apostle really speaks of Jesus Christ, according to your concession, in reference to his human nature, must it not be really true that God has given to his human nature 'a name which is above every name?' must it not be really true, 'that, at the name of Jesus,' in reference to his human nature, 'every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord,' with respect to his human nature, to the utter exclusion of his divine nature? According to your own concession, these things must be so.—All the homage due to Jesus Christ from all created beings, whether in heaven above or in the earth beneath, is to be paid, exclusively, to his human nature! Are you prepared, Sir, to give your assent to this?

M. Certainly not. And you well know that I do not believe that any human nature, however exalted, is an object of religious homage or worship.

P. I, nevertheless, very well know that you believe the human nature of Jesus Christ is an object of religious homage and worship, if you believe, as you say you do, that the apostle in speaking of him as equal to God, speaks only of his divine nature; and that he subsequently speaks only of his human nature.

M. I now perceive that I have again spoken unadvisedly. I ought to have said that the apostle spoke of the whole person of Jesus Christ, as consisting both of divinity and humanity.

P. I am extremely sorry, Sir, that you should again resort to this expedient to extricate yourself from the difficulty, with which you perceive you are embarrassed; as, I cannot but consider it as unavailable, as it is pitiful, and as pitiful as it is unavailable. If the apostle spoke of Jesus Christ as a person both divine and human, who that is not greatly blinded by prejudice, but must see at once, that, if his person is equal with God, the humanity as well as the divinity of his person, must be equal with God; and that the divinity, as well as the humanity of his person, must have been obedient unto death &c. What think you, Sir, of this expedient—this subterfuge? Does it answer your purpose? Does it extricate you from your embarrassment?

M. As you are not disposed, Sir, to treat this mysterious subject with serious respect; but almost with levity and ridicule, I feel myself constrained, by a solemn conviction of duty, to answer you by silence.

P. A silent, like a soft answer is well calculated to turn away wrath; but whether it is equally available in turning away the force of serious and sober argument, I submit to your decision. Whatever, Sir, may be my apparent levity—or my apparent propensity to treat a serious and solemn subject with ridicule, neither the one, nor the other is real. I can truly say that I feel unusually serious; yet I confess that my seriousness is mingled with surprise and regret, from the consideration that you should evade my statements and queries in the manner you have thought fit to do. You cannot hesitate in determining what is the point of light in which I must view your management.

FOR THE REGISTER AND OBSERVER.

THE COMING OF CHRIST.

The coming of Christ and coming of the Lord are phrases which frequently occur in the New Testament. They are used in different senses, without a careful attention to which men have been led into wrong notions and to the denial of a very important truth, viz, the coming of Christ to judgment. I propose to show that there are several senses in which the phrase is used, and that a careful attention to this fact is necessary to a right understanding of the scriptures.

1. In the first place great display of divine power both in the destruction and salvation of nations are denominated the coming of the Lord. Accordingly those exertions of divine power and providence whereby the Jewish temple was destroyed, the Mosaic ritual abolished, and the Jews scattered among all nations, and the new and better dispensation of the gospel established, are called the coming and day of the Lord. Christ himself called them the coming of the son of man, in allusion to Dan. vii 13. Let me give one example, Matthew xxiv. After describing at length and with great particularity the destruction of the temple, he says, 'and then shall appear the sign of the Son of man in heaven, and all the tribes of the earth shall mourn, and they shall see the Son of man, coming in the clouds with power and great glory.' That this whole description from the 15 to the 35 verse refers to the calamity, which befell the Jewish nation afterwards, is evident from what follows. 'Verily I say unto you this generation shall not pass till all these things be fulfilled.'

2. Another sense in which this phrase is used, is Christ's coming to establish his spiritual kingdom over the earth. This is the meaning of the apostles when they represented the coming of Christ as near at hand &c. In this they copied the Language of their Master. Mat. xxvi. 28, 'There be some standing here, who shall not taste of death till they see the Son of man coming in his kingdom.' Though the spiritual kingdom of Christ was set up on the day of pentecost, when the apostles were endowed with miraculous gifts; yet it was not fully established till the overthrow of Jerusalem, which was the complete abolition of the Mosaic institution, and the establishment of Christ's spiritual kingdom. Now this account of the coming of Christ and end of all things—of all things appertaining to the Jewish economy—will explain all the passages in the epistles, which speak of the end of the world, that is, of the Jewish age and dispensation, and the advent of Christ as near, as at hand and soon to take place. 'Little children, it is the last hour,' or time that is of the Jewish state. Exhorting one another daily, and so much the more as ye see the day approaching, the day of Christ's coming to destroy Jerusalem and set up and establish his spiritual empire. When therefore they speak of the day of the Lord, the end of all things as being near, at the door, at hand &c., and exhort their hearers to diligence and fidelity from these considerations, they only refer to some special judgments, which were to overtake the Jews, the persecutors and enemies of Christianity, and remove the last great obstacle to the spread of the gospel.

3. Any special overture of providence by which the progress of vice and infidelity is stayed and divine truth made to spread and prevail in such way and manner as to render the hand, power, or providence of God visible, is called the coming of the Lord. Thus 2 Thess. ii. 8, speaking of the man of sin, the apostle says, 'him will the Lord destroy by the breath of his mouth, and render ineffectual by the brightness of his coming.'

4. There is another sense in which the coming of the Lord is spoken of in scripture: this is his personal appearance to raise the dead and judge the world at the last day.

This is an event of such magnitude and vast importance to mankind as to merit a minute, serious and candid investigation of the scriptures to know what they teach concerning it. Matt. xvi. 27. Christ says, 'The Son of man shall come in the glory of his Father with his holy angels; and then shall he reward every man according to his works.' In the first chapter of the acts, in the 11 verse, it is said, 'ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' Wherever the personal appearance of Christ to judge the world is spoken of, it is always spoken in connection with the resurrection of the dead. As in 1 Thes. iv. 16. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. In the preceding verse the coming of Christ at the end of the world, and the resurrection of the dead are strongly connected together. 'For we this say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them, that sleep, or are dead.' In the 1 Cor. 15 ch. it is written, 'Then cometh the end, &c. and the last enemy to be destroyed is death.' As the great design of Christ's return from heaven, at a time known to no man, nor to angels, nor to the Son himself, but to the Father only—was to execute judgment, punish his enemies and reward his faithful friends, his second coming was always a topic of deep interest, on which the apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles.

I will add in this place, that the coming of Christ to judgment was a circumstance, which the apostles never lost sight of, in their instructions and admonitions. It was this which touched the seared conscience of Felix with remorse and alarm; and it is this that gives the salutary alarm to the wicked in the midst of their guilty pleasures.

I might add many more texts in proof of the personal appearance of Christ to judge the world at the last day, when the dead shall be raised incorruptible, the elements melt with fervent heat, and the earth and the works that are therein be burnt up; but a few direct and unequivocal passages are abundantly sufficient to my purpose.* The hints given on the different senses of the phrase, 'coming of Christ,' will enable the candid inquirer after truth to discriminate between the figurative and literal advent of the Son of man. For a more full and satisfactory view of this subject I would refer the reader, who may have M'Knight on the Epistles, to his preface to the second Epistle of Paul to the Thessalonians, whose concluding remarks I subjoin.

'Thus it appears, that when the apostle wrote there were four comings of Christ to happen; three of them figurative but the fourth a real personal appearance; and that although the coming of Christ to destroy Jerusalem and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced in which his personal appearance to judge the world is said or even insinuated to be at hand. The truth is, if the different comings of Christ are distinguished as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion which infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed that the day of judgment was to happen in their life time, hath not the least foundation in scripture.'

The old objection of infidels, where is the sign of his coming, for since the fathers fell asleep all things continue as they were; may be answered by St. Luke. 'Him must the heavens retain until the accomplishment, or restitution of all things spoken by the mouth of all his holy prophets, since the world began.† I go and prepare a place for you; and will come again and receive you unto myself, that where I am ye may be also. W. A.

* 1 Peter 1—7. Thes. ii. 19.
†Acts iii. 21, 22.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. III.

The class, of which I have the charge, is composed of six amiable, well behaved and intelligent youth from 10 to 14 years of age. We have used, during the last six months, Allen's questions, first and second parts, and the New Testament, and see no course for change, for the present.

The Sunday school is weekly becoming to me a place of more interest and happiness. What I at first sought to perform in the way of duty, I now seize upon as one of my highest pleasures, and my Sabbaths come to me doubly blest by this new exercise of my mental, moral and social powers. Who can enter a schoolroom where so many young and happy beings are voluntarily assembled, to learn the sum of their duties to their fellow beings and their Maker, to listen to the promptings of wisdom and the warnings of experience, and not feel as if it were good for him to be there? I pity the cold heart that can remain unmoved, while a throng of little ones around sit interested in the various illustrations of truth, or are seen eagerly inquiring what it is. The heart of the philanthropist, the patriot, the Christian is warmed, encouraged, delighted with a spectacle so full of promise, so full of sweet and soothing reflection. I hold the Sunday school to be a very fitting exercise for the *Sabbath morning*. I know of nothing that prepares my mind so well for the devotional duties of the day, as to spend an hour in the midst of a youthful band, gathered for the professed purpose of seeking out the heavenly, happy way. The teacher who performs faithfully his part will soon find his thoughts withdrawn from the troubling cares of the world and fixed on purer objects; and he leaves the schoolroom with thoughts and feelings far more in accordance with piety and devotion than he entered it. The perplexing thoughts and cares which, under other circumstances, on entering the house of worship, he bids to depart, in vain—are by this hour of benevolent, self-improving, happy employment, driven far away, and the mind left free and composed and prepared for sacred rest and enjoyment. Would the many who now complain of the tediousness of the Sabbath day, and lament that they cannot get interested in its religious exercises, leave a little earlier their beds, their fire sides or their novels, and wend their way to the Sabbath school room, that nursery of pious thoughts, and answer the questions put to them by the young and artless inquirers after truth that are there assembled, they would not long have cause to say that the Sabbath is dull and profitless, but rather, that it is the happiest of days, and that its employments are pure, improving and satisfying, and wisely ordered by a good and gracious providence for the benefit of the whole human family.

I am one of the number that places a high value on the General exercise.

From the Boston Recorder.

THE ATONEMENT.

Leaving for the present, that view of the atonement that has respect to the government of God, we inquire, what is the atonement in its relation to man? To answer this inquiry satisfactorily, we must first propose another, namely, What is there in the character of man that makes an atonement necessary? This seems a very simple question. It is so; but for that very reason it is the more important that it should be distinctly presented. It is by the contemplation of simple truths, rather than by learned discussions, that we may most reasonably hope to obtain right views of Christian doctrine. Christianity was designed for all men, the ignorant as well as the learned: and it cannot be that its truths are hidden from the poor and unlearned, and revealed only to the wise.

What is there in the character of man that makes an atonement necessary? Let the reader not go to a book to find the answer of this inquiry. Let him ask himself; what is there in my character that makes an atonement necessary? It is sin; and guilt, and fear, and shame, which are the consequences of sin. These feelings, and sin which is the cause of them, it is the design of the atonement to remove. And it does remove them. It washes away the sinner's guilt, it allays his fears, it unites him to God, it subdues his evil passions.

But what is that truth called the atonement, which is instrumental in effecting this great change? Let the Christian answer the question from his own experience. When he is oppressed with guilt, and goes to the throne of grace for mercy, what is he thinking of at the time he obtains peace? There is but one answer. He is thinking of the mercy of God as revealed in Jesus Christ. This truth in some of its forms is always present to the mind at such a time. But here comes the question.

Is it necessary, in attaining this peace, that the sinner should know how the death of Christ stands related to the divine law, or does he rest in the simple revelation of God's pardoning mercy in Christ, without seeking to know how this mercy is connected with the other attributes of God? This is a simple question of Christian consciousness. That consciousness, rightly interpreted, will give the true answer.

If we have interpreted our own consciousness rightly, the mind, in the state we have supposed, rests in the simple testimony of God, that he will, through Christ, pardon the penitent; without feeling the need of understanding how the death of Christ stands related to the divine law. This, if correct, does not indeed settle the question whether the relation of Christ's death to the law of God is revealed in the Bible; but it shows that the awakened mind does not need to know what this relation is in order to attain peace with God. There is one source of error, however, in questioning our own consciousness on this point, which it may be well to point out. The doctrine of the atonement is so commonly represented in theological systems as comprehending both points of view of which we have spoken, that the inquirer will be in danger, from the influence of association, of supposing that both these views of the doctrine are essential to his attaining peace of mind when he contemplates it. Let not the question above proposed be answered in haste. What are the feelings of the Christian when he is brought nearest to God—when his soul is dissolved within him in thinking of the love of God—when he can find no words to express his own wonder and love, and rests only in the joyful thought, that there is an *eternity* through which the redeemed will without ceasing, pour forth their thanksgivings to God and the Lamb?

With these feelings, does he ask to know *how* Christ's death procures his pardon; or does he take the *testimony of God* that he will pardon the penitent, and leave the mode of it as a subject which he cannot and does not need to understand?

QUESTOR.

PERSECUTION IN MADAGASCAR.

The aspect of the mission in Madagascar, lately so bright with promise, has undergone a melancholy reverse. The latest intelligence that has reached us is peculiarly afflictive and distressing; and it is our painful duty to announce to the friends of missions that the visible progress of the truth is, for the present, to all human appearance, and so far as the power of man can prevail, entirely interrupted in Madagascar.

By accounts forwarded in March last we learn that the Queen and the Government had received reports from different parts of the country of the decline of all respect for the objects of religious veneration and the established usages of superstition, long regarded as sacred: the neglect of sacred places, and the freedom with which the people dared to speak of the light esteem in which they held charms, amulets and other symbols of superstitious power; together with the multitudes that were seeking after the true God and the extent to which meetings for prayer prevailed. These reports together with some discovery of the effect of the principles of Christianity on the minds of the people, that they were regarded by those who embraced them as supreme, and raised their professors above the fear of death, when life could not be preserved without dishonor to God, excited the alarm and the anger of the Queen. All amusements, music, dancing, &c., ceased at the court yard for nearly a fortnight, as if some fearful calamity had befallen the nation; and after the first paroxysms of anger had subsided, and the suspense and silence, that followed, had passed, means of a most decisive character was taken to stay the progress of change. The Queen issued her solemn edict against Christianity, forbidding under the most fearful penalties, all measures for its promotion, and proclaimed her determination to revive to the utmost the ancient customs and established superstitions of the country.

On the 1st of March a public Kabary, or national assembly, at which the Sovereign proclaimed formally, with all the means of intimidation that the Government can command, her determination to suppress Christianity. The whole population, from an immense distance around the capital, male and female, old and young, civil and military, was collected on the occasion. The day was ushered in by the tremendous firing of cannon—not to excite feelings of joy, but to strike terror into the hearts of the people. The message was announced and enforced by the judges and chief military officers. The Queen sent to express her indignation that any of her people had dared to depart from ancient and established usages—to despise the idols—to neglect divinations—to pray in new and unheard of names (Jehovah and Jesus) to observe the Sabbath—imitate the customs of Europeans in those things—using forms of expression about faith, obedience, &c., —assembling for prayer meetings in private houses—changing the mode of swearing—*and allowing their slaves to learn to read.* Every thing of the kind was then most solemnly and authoritatively forbidden, together with whatever, whether distinctly named or not, had a tendency to change established usages in religion. One month was given to the people to come forward and accuse themselves of whatever they had done in connection with all these things, particularly all who had been baptized—all who attended evening prayer meetings—all who had voluntarily learned to read, or attended public worship. All in possession of honors, civil or military, who have done more than simply learn to read—all who had attended with any frequency, places of worship, especially private prayer meetings, were degraded in rank. The mass of the people who had become implicated, to pay a fine according to their districts; the most deligent to lose more than half their rank, and the senior teachers the same. The punishment, may, in some sense, be considerate;—no life is taken away: and this may be accounted for by the fact that the law now implicating so many, is an *ex post facto* law and could not well be made severe; and a further reason may be, that such great numbers of all classes were involved, including many of the principal families of the country. The only thing allowed was, teaching the children in the schools numeration on the slate. The name of Jesus must not be invoked. The very recollection of the instructions given by the Missionaries is forbidden;—all this under pain of death to the offender, confiscation of property, and slavery to the wife and children. The missionaries as foreigners are allowed to practice their own forms of worship.

Under trials so unexpected and severe, it is cheering to believe that many of the native Christians exhibited the utmost firmness of principle; and, though strongly urged by admonitions and threats to renounce belief in the true God, and worship the idols, sun, moon, &c., they stood firm, and unhesitatingly declared that their minds were made up; they would pray to none but God, and they would suffer death rather than render to idols the homage due to Him.—*London Missionary Chronicle.*

LICENSE LAWS—NO VI.

To the Editor of the Boston Recorder:

DEAR SIR,—At the close of my last, I mentioned, that some men say, 'Repeal all laws with regard to the selling of ardent spirit to be used as a drink, and thus remove the sanction which the licensing system now affords to this traffic, and it will be easier than it now is to convince all men that it is wrong. It will become more and more odious, and the number who will continue to be engaged in it will be greatly lessened.'

That the licensing of this immoral traffic is a great impediment to the Temperance Reformation, and tends strongly to shield the consciences of spirit-venders from the legitimate action of truth, I have no doubt. But this difficulty can be removed whenever the community wish to remove it, without the cessation of all legislation on this subject, simply by repealing the licensing part of the law, without repealing the penal part of it. All the evil arises from the licensing part of the law, not from the penal part of it. That may remain and be so modified, that, without licensing the sin, it shall only in the wisest and best manner defend the community from its mischiefs. Nor would such agitation be unprecedented, or different from what has been successfully adopted in other cases. At one time distillers thought they could make more money by distilling ardent spirit through leaden pipes, than through those that were made of good metal. But it was represented to the Legislature that the effect of such pipes was hurtful to the community; and they passed a law that no person should use them under penalty of one hundred pounds. As the thing was in itself wrong, they did not undertake to license it, but only to defend the community from its mischiefs, by prohibiting the practice under such penalty as they thought the public good required. As it is now known, that the furnishing of ardent spirit so be used as a drink, though distilled in any sort of pipes, is vastly more injurious than leaden pipes were ever supposed to be, why may they not, while they cease to license it in any form, undertake in like manner by wise and wholesome legislation, to defend the community from its evils. When they wished to prevent the destruction of fish by poison, and the consequent injury that would be done to the community, they did not license the business; nor did they trust merely to the force of public opinion to prevent it. They did not sanction the furnishing to the fish of a small quantity of poison for the public good, and forbid the furnishing of a large quantity; nor did they make any distinction between furnishing it to those that were greatly poisoned, and those that were not poisoned at all. But they prohibited the furnishing of it to any, knowing that it was not needful for any; and that its effects would be hurtful. So when they wished to prevent at certain seasons the destruction of certain sorts of birds, they did not license the killing of them, but undertook to defend the community from the evil of such a thing by forbidding it.

And why may they not take a similar course when they would prevent the destruction of men by furnishing poison to them? They take this course with regard to poisonous bread; and why should they not take a similar course with regard to poisonous drink? The colleges of Physicians and Surgeons in various cases and in various parts of the world, with multitudes of Medical practitioners, have often testified, and in the most decided manner, to its deleterious effects on human life. And why should the Legislature license the sale of it? or trust the destructive traffic to be regulated merely by public opinion, when they will not do this with regard to either fishes or fowls? Unless they should be themselves or their constituents in some measure poisoned, or should imagine that their interest might in some way be promoted by the practice being continued of poisoning others, we should not expect that any thing would do it.

Truly Yours, &c.

J. EDWARDS,
Corr. Sec. Am. Temp. Society.

FOR THE REGISTER AND OBSERVER.

EXCITEMENTS.

It is not in nature, not to be pleased, when we find our opinions adopted by others, and even our language, the very terms for which we may have been censured, used by that class of persons who once censured them. How much of this is to be seen in the manner in which many of the 'stricter sect' now speak of religious excitement! Take the following example from Mr Winslow's new book on social and civil duties—a book containing many good things, with much that is undignified and inaccurate.

'The excitement of mere chance—something aside from the natural course of things, and hence allowing no place to the exercise of forethought and judgment—and indeed all excitement, however produced, which is merely passive, luxurious, unconnected with severe personal thought and effort, tends by a certain law of our nature to kill the soul. It is the same kind of error into which some persons fall on the subject of religion, making regeneration, and Christian growth a sort of hap-hazard business,—expecting by some felicitous sport of grace to be lifted to the skies, without personal

effort and self-denial. It is looking for an indolent and royal way to glory. Such persons live by the excitement of stimulating preachers, in the same way that theatre-going, and novel-reading, and game-playing people, live by *their* modes of excitement, till the higher energies of their souls languish, their intellects become enfeebled, and their moral principles subject to the caprice of wind and tide. Such persons make but sickly, feverish Christians, if Christians at all.'

There are many remarks of this discriminating, sensible character, and many stricking facts to bear them out, in Brigham's 'Observations on the influence of Religion upon the Health and Physical Welfare of Mankind,' reviwed in the last Christian Examiner. Look at a single confession as there quoted from the famous Mr Finney, who ought to know all about revivals and excitements.

'It is very desirable that the church should go on steadily in a course of obedience, without these excitements. Such excitements are liable to injure the health. Our nervous system is so strung, that any powerful excitement, if long continued, injures our health, and unfits us for duty. If religion is ever to have a pervading influence in the world, it can't be so; this spasmodic religion must be done away. Then it will be uncalled for. Christians will not sleep the greater part of the time, and once in a while wake up, rub their eyes, and bluster about, and vociferate a little while, and then go to sleep again. Then there will be no need that ministers should wear themselves out, and kill themselves, by their efforts to roll back the flood of worldly influence that sets in upon the church. But as yet, the state of the Christian world is such, that to expect to promote religion without excitements is unphilosophical and absurd.'

Not that I assent to the last sentiment there expressed. It is a palpable contradiction, to say that religion cannot be promoted without that, which in the same breath, is acknowledged to be injurious to health, the mind, moral principle, and religion itself! Strange that men should ever have imagined, that a state of feeling, which, by its very name as well as nature, is shown to be accidental, occasional, varying, and at best transient, should make part of that, which is genuine and worthy only so far as it is settled, habitual, belonging to the fixed and uniform character. Excitement is passion—religion is principle. The first never did live long and never can. The last, where it has been true, always has and always must outlive everything else. The one is attended with danger to the individual and society, and has done evil and is apt to do evil, in proportion to its strength and the degree in which men trust it. The other wards off danger, overcomes evil, and does good to all, just in proportion as it is strong and prevalent and trusted. Are they the same? Is it 'unphilosophical and absurd,' to suppose that the one can be promoted without the other, in any state of the christian world, and especially in the 19th century, and in a land of boasted light and privilege? It is wise to consider what excitements are, and what effect they are having upon the health of the body and the soul, upon our religion and our country. H.

FOR THE REGISTER AND OBSERVER.

MR LINCOLN'S CENTENNIAL ADDRESS, DELIVERED BEFORE THE CITIZENS OF HINGHAM, ON THE TWO HUNDREDTH ANNIVERSARY OF THE SETTLEMENT OF THE TOWN, Sept. 28, 1835.

This interesting and eloquent Address has just been issued from the press of Jedidiah Farmer, Hingham, and is for sale by C. & E. B. Gill. The address gives a brief sketch of the first settlement of this ancient town and of the measures pursued by that peculiar people, the pilgrim fathers of New England, in laying the broad foundation of religious and civil liberty—the basis of the superstructure that has become the admiration of the friends of liberty in every clime. Many passages in the address, describing the scenes and actors of former days, are glowing and beautifully true to the history of those days. Only a few passages of this address will be given.

'Respect for the dead—love of noble actions—the tender attachment to the place of our nativity harmonize with our best sensibilities. We love to indulge and cultivate them. We feel that the mind is elevated—the heart is made better, when we can tear ourselves away from the cares and collisions of society, and give ourselves up to those sublimer feelings, almost of religious veneration, with which we contemplate the men and the institutions of former days.

'These are the feelings and sentiments which have drawn us together to day. We have assembled to commemorate the settlement of one of the oldest towns of New England; to review the events of two centuries immediately associated with all that can afford us interest as a community,—and to pour out our prayers and thanksgivings within the walls of the oldest temple, that remains in New England, as a monument of the piety of our fathers.

'We stand between the mighty congregations of the past and the future,—so to contemplate—so to study the character of those who have gone before us, as to result in the greatest good to those who are to come after us. We have come to take a survey of the works of industry, the spread of learning, the progress of civilization, the developement of the principles of liberty 'within the circle where centre our most grateful recollections, our warmest affections, our brightest hopes.'

After speaking of the devotedness of the citizens of this town to the cause of education and of our Independence, the address gives a brief eulogy on the part they took in the cause of Religion. 'They always supported a learned ministry; and the unprecedented length of ministerial services of the several pastors,—undoubtedly contributed much to impart stability and influence to their religious institutions.'

The ministry of Hobart, Norton and Gay in the First Parish occupied a period of 150 years. The address adds—'When a man like Hobart, whose leading trait was that of a bold man who would speak his mind,' and who rejected the authority of both Church and State, when attempted to be exerted to interfere with the popular rights—when a man like him labored for the largest part of half a century to promote the religious welfare of a people, an impression must have been left upon their minds which would not cease to be felt,—through a long series of years. And then again, when the strong intellectual powers and commanding influence of the learned Gay, (whose praise was upon every lip, and whose piety warmed every heart) were devoted for three score years and ten, in the steady' promotion of pure morals and a religion which partook neither of rank enthusiasm nor wild superstition, his persuasive arguments could not fail to scatter blessings innumerable through all classes of society. During a portion of the same period, in which the brilliant light of Gay was seen and felt in all the churches, religion had a zealous, rational and successful support from the strong and sound scholarship of Dr. Shute.'

Dr. Shute was the minister of the Second Parish of the town, and with the exception of two years, performed his professional duties the whole period of his ministry which was 56 years.

Scarcely is any part of the Address more beautiful than the tribute paid to the mothers of New England, concluding with this fine sentence:

'When calamity hung over the hopes of your fathers in a heavy cloud, when desolating war carried dismay to the stoutest hearts, and the smoke of your villages almost darkened the horizon, when the war-cry of the savage brought terror to every fireside and crushed the hopes of affection almost to despair, it was then that the boldest spirits were sustained, encouraged by the animating tones of woman's voice and the tender solicitudes of woman's heart.'

One paragraph only near the close will be added.

'It is in vain that we glory and justly glory in the progressive emancipation of mind from the trammels of superstition, and the degrading state of blind submission to temporal or spiritual authority, if we cannot make our advantages available in urging onward the great cause of truth and freedom. It is in vain that we are placed upon the proud intellectual eminence of modern times, thrown up by the accumulated labors of gifted spirits in past ages, if we are not sagacious to perceive, in our elevated position, the wide field for our duties as citizens and patriots. We have a solemn charge to us from the virtuous dead. Their sepulchres are eloquent in admonition and warning. Their history imparts the brightest hopes. Their fame is in our keeping. Their institutions are to be maintained by our patriotism. To make their glory ours, their sacrifices, if need be, must be ours also.'

The author has appended to the address about thirty pages of curious notes taken from manuscript journals kept by early settlers, mentioning the times when many settlers came and the places in their native country whence they came. The original hymns sung at the late celebration are included. These notes add much to the value of the pamphlet. They can not fail to gratify many who trace their ancestry back to the founders of religion and liberty in this land.

It is to be hoped that centennial addresses will become fashionable. They afford excellent occasions for recurrence to first principles, and to ancient examples of piety and of devotedness to freedom and learning, and to the ennobling virtues that constitute the dignity of man and confer the richest blessings upon the social state.

FOR THE REGISTER AND OBSERVER.

OMNIA.

It is very easy to discover the difference between a young preacher whose aim it is to set himself off, and one whose aim it is to set off the truth. It is needless to say that the former however eloquent and learned will never make a minister.

Shakspeare is in Literature what the Bible is in Religion. You do not compare theological writers with the Prophets or Evangelists. It seems hardly less preposterous when comparisons are instituted between other playwrights and Shakspeare—so high in the Empyrean does he dwell above them.

Coleridge is chiefly remarkable, as a prose writer—if one may say so and escape the charge of profaneness—for the extreme difficulty he experienced in understanding himself, so far as to write a clear and intelligible argument. A difficulty this, which he rarely surmounted. That he always thought he had something to say I cannot doubt; but that he saw it with the clearness requisite to an intelligible statement, I must also doubt. Either there was this inherent defect of understanding and of power over expression, or else,—which I should much less willingly suppose to be the case—he courted obscurity, lest the greatness which his ideas seemed to possess in the misty state in which he loved to contemplate them and dream over them, should fairly vanish in the process of a plain statement, and both his readers and himself begin to suspect that he was not so original a teacher after all. The difference between him and such a writer as Butler, is, that in the latter case you are gratified and rewarded in exact proportion to the pains you bestow upon his thoughts: while with Coleridge it is just the reverse. His plain things are sometimes good; but after you have plied your whole intellect at the task of unravelling his darker pages, you feel when you have done, as one would who had with pains and scratches worked his way through a forest of brambles only at last to fall into a bog. You are wearied and exhausted; and your only reward—a confused and addled brain. Or if perchance you have arrived at a pretty distinct conception of the drift and argument of an essay a page or a paragraph, you are offended at the excessive vanity of a man who could dress out thoughts so common in a garb so ostentatious.

Coleridge lived till he was seventy years old, and all that long life was devoted to Philosophy and literature; he was always either learning or speculating. Yet he speaks of his *system* of Philosophy as of something which had existed in his conceptions, but which he never could find time or opportunity to give to the world. If he had in truth had a system, he would never have died without giving it to the light. We may securely trust to the 'sacra fames nominis'—of which he had not a little—for that. But he had no system—none that was original I mean; and his talk about it was one grand imposition upon himself as well as others. He was not capable of forming a system. He had a mind abundantly cunning and subtle—but not comprehensive. He loved the processes of argumentation by which truth is reached more than the great result itself. He was to a true metaphysical Philosopher what a politician is to a Statesman. The light—his poetical temperament was also an hindrance—the light in which objects appeared to him was the brilliant haze of a summer morning in which you see a 'mass of things but nothing distinctly;'—a sublime and bewitching obscurity rests upon the things of the outward world, clothing them with other than natural shapes and hues. Take the comment on the thirteenth Aphorism in the Aids to Reflection as a sample of his way of mistifying and swelling out the simplest thing, and giving to it an imposing and portentous look. But in the art of imposing upon the world, the common for the uncommon, he is infinitely surpassed by his idolater and pupil—the author of 'Sartor Resartus'—that grand experiment upon the forbearance of the age.

Make Gods and Goddesses of men and women by a system of thoughtless adulation, and by and by they will treat you as if they were such.

All are equally well situated to describe human nature; but to paint the modes of artificial life, one must have been familiar with them. It is difficult for the most inventive genius, when employed in depicting modern manners, not to betray ignorance of high life, if it has not been witnessed even to familiarity; and great and minute learning is requisite to form a correct picture of ancient manners. A peasant can describe a tree or a scene of nature as well as an artist or a scholar, but not a Corinthian column or a Prince's drawing room. He wants knowledge and terms. Fielding could not have written a book like Clarissa or Pelham. Bulwer, though he may not be equal to Fielding in low life, approaches him in Paul Clifford. He has written books which the author of Tom Jones could not possibly have written.

CHRISTIAN REGISTER.

BOSTON, JANUARY 33, 1836.

CHRISTIAN UNION.

We have endeavored in our remarks on this subject to confine ourselves to that Unity, which it is thought, would result to the Christian community from agreement in outward form, and which (it is remarked in substance by the writer which led us to speak upon this subject) is, with the great mass of mankind the whole of religion. This admission we cannot think to be a recommendation of the importance of Christian Union. It rather furnishes an argument for the multiplication of sects, on the ground that the stress laid upon their distinctions from each other, leads to inquiry how they differ one from another, not only outwardly, but what is of much more importance, in their notions of doctrines and duties. But we leave this subject, and suppose the end proposed to be not only good in the estimation of bishop Smith but also good it itself.

We have seen how very little light we can derive from Christ and his apostles in regard to any thing merely outward in Christianity; how entirely subordinate every thing of this kind appears to have been with him who declared that his kingdom was not of this world, who assured his disciples that the kingdom of God was within them; that it was not to be looked for in any outward symbols or manifestations to be gazed at by the multitude, so as to attract that kind of attention which calls forth the exclamations—Lo here! or Lo there. If then we find in the scriptures nothing definite concerning the forms of government and worship prescribed to the disciples by Christ or by the apostles, must we not infer, as we have said before, that they were intended to depend upon the wisdom and prudence of Christians in after ages, and to be adapted to times and circumstances. If so, the government and modes of worship, (supposing that we could ascertain the particulars of both) established and observed in the early ages of the Church would be very little guide for Christians of after ages. We could not adopt them with any propriety merely because they existed at that time; we could adopt them wisely only so far as they seemed to be well suited to promote the higher objects of Christianity, as a spiritual religion.

Though we think the conclusion is perfectly sound, yet we will glance at the circumstances of the Christian Church for the three first centuries sufficiently, as we think, to ascertain all the leading facts respecting its external state, which have any important bearing on its unity. *Bishop* is an imposing title in the present age; but it was not so in its origin. A bishop in the two first centuries was nothing more than a minister of a single assembly, and so far was he from having a diocess, that he had not even a house devoted to the worship of God and uninhabited by families. He could exercise no authority independently of the presbyters and the people. His authority was of gradual, of almost imperceptible growth. As Churches came, in the course of time, to be gathered in places near his residence, they were in a manner allied to his own, voluntarily subject to his care and inspection. Thus it was that an ecclesiastical province sprang up, and as the bishop through whose instrumentality neighboring churches were established, could not give his personal ministry to all, he performed the ministerial office through those whom he employed for the occasion, at first probably without assuming on his own part, or causing to be felt by the people, any exercise of power. The relation was accidental and dictated by convenience which had nothing to do with love of dominion in the Bishop, who was doubtless considered by the people as conferring a favor and not trespassing upon their freedom. But in this as in all like cases, it was natural that what began in convenience, should become custom, and that custom should grow into law, and that law once settled should be regarded as sacred if not divine.

As it was in official dignity, so it became also in the mingling of temporal and spiritual power. In the earliest periods of the church, the contentions which arose among Christians were often referred to the ministers of religion. It would follow of course, that the boundaries of authority, thus acquired, would have no very precise limits. And when this practice existed as a matter of courtesy or of preference in settling their disputes on the part of the persons concerned, whether it were a subject of doctrine or of personal right or a case of conscience, the immediate evil was not great, though its tendency was to destroy the power and the inclination for self-government, and lessen a sense of the importance of an enlightened conscience. But when this exercise of authority came to be sanctioned by the ruling powers, and appeals to bishops were made compulsory, and the decisions binding, and their sentences were executed by the magistrates, the judicial power became merged in the ecclesiastical, while it lost also the lenient character of private arbitration.

Such in two particulars was the march of power in the heads of ecclesiastical orders. Divested of the power gradually acquired by circumstances, what is a bishop? Nothing more than a presbyter or elder—an humble minister of the gospel.

In the second century the bishops who presided over the several Christian assemblies continued to be chosen by the people, and were assisted by councils of presbyters. A classification however began to take place among the ministers of Christ, bearing some analogy to the Jewish priesthood. This was even defended on Jewish grounds, and the distinctions continued to exist after Jewish institutions ceased to be pleaded as the authority.

In the third century ecclesiastical distinctions had come to make a farther advance, so that different bishops differed in rank and authority, and the bishop of Rome obtained great sway in the western church. The Government which had been democratical, became more and more monarchial, and in proportion as it partook of this character and verged towards despotism, the church became more and more corrupt.

In the fourth century the power and wealth of the bishops continued to increase, especially after the accession of Constantine to the throne and to the Christian name. The people were no longer as formerly the sources of power, but were wholly excluded from all share in ecclesiastical matters, and the presbyters were degraded by being kept at a distance from the bishops, and deprived of their former authority and privileges.

But we stop here. The government of the Church soon becomes complex, distinctions multiply, power is abused, and in proportion as Christ's kingdom becomes changed into a kingdom of this world, the purity of its subjects declines.

On what period then, let us ask, shall we fix for an outward form in government, in which Christians of this age will agree, even if we could ascertain with much more precision than it is possible to reach, the relative powers and duties of the people and of the different gradations of ecclesiastics.

We say nothing in addition to what we have said before of the forms of worship. Here also there is much obscurity; and here there must always be much difficulty in unity of outward form; since there cannot fail to be great diversity of opinion concerning christian doctrines, and how far they should be introduced in forms of devotion.

The Essay of Dr. Smith, the bishop of Kentucky, cannot be too highly regarded for the excellent and generous christian spirit which pervades it. Still it affords little light on the manner in which Christians can be brought to an agreement in the outward form of the church; and we do not see that we are likely to advance beyond that excellent petition in the liturgy of his church—that all who profess and call themselves Christians may hold the faith in unity of spirit, in the bonds of love and in righteousness of life.

AMERICAN EDUCATION SOCIETY.

In the Recorder of last week we find an account of the doings of this efficient Society, at the quarterly meeting, 13th inst. of which some notice may be useful to those who do not sympathize with its members in regard to some of the doctrines which the Society think essential. The following statement is given of the number of young men assisted by the funds of the Society.

Appropriations for the Quarter were made to *seven hundred and sixty eight* beneficiaries in *one hundred and seven* institutions of learning and theology to the amount of nearly *fifteen thousand dollars*, about *one thousand dollars* more than were appropriated the quarter before. It should be mentioned that many of the beneficiaries do not apply every quarter and that subsequently they apply to receive double appropriations.

This appropriation amounts, within a small fraction, to twenty dollars for each beneficiary; if we make a deduction of $500 to be placed to the preceding quarter, it will afford less than nineteen dollars for each person. This is certainly good economy of means.

Again if we suppose the average period of the young men from the time they begin their preparatory studies for College till the completion of their theological education to be nine years, and that they are, through all this period, aided by the Education Society, eighty five young men finish their studies in divinity every year and begin to preach. Some doubtless fall off by the way, and some are cut off in the midst of preparation by disease or death. But probably the average period for which young men are assisted is less than nine years, less perhaps by so much as to furnish 100 or more preachers every year; a large number to be introduced to the work by means of the patronage of a single Society.

In the details before us it is stated that there are 'at the least calculation, six millions of people in the United States, who are either not at all, or but very partially, supplied with the means of grace,' that 'between two and three thousand ministers of suitable qualifications might immediately be employed;' and that to supply the increase of population with one minister to a thousand souls, and also fill the places of those removed by death which are about one hundred and fifty every year, would require annually five hundred and fifty every year.'—This estimate it will be perceived supposes four hundred additional ministers every year to be necessary for the increase of population.

The Home Missionary Societies and the Foreign Missionary Societies are represented to be in great straits for want of preachers.

In view of these facts the Education Society is importunate for contributions to its funds.—There are now under its patronage about eleven hundred beneficiaries, above three hundred more than were assisted in the previous quarter, and great confidence is expressed, that if means can be furnished for their assistance, the requisite number of young men will not be found wanting. The following is the language used in this connexion:

Nothing now seems to be necessary to secure in a short time a host of faithful laborers for the harvest, but the funds requisite for meeting the necessary expenses of an education. These are much wanted. To enable the American Education Society to carry forward the large number of young men who are now under its patronage, and to encourage others who are constantly applying for aid, much larger sums must be contributed than have ever been paid into its treasury. The Society is now in debt to the amount of seven thousand dollars, and this debt is accumulating. But why is the Society in debt, and why is the debt accumulating? Because the Directors of the Society cannot say to the young men under patronage, no further assistance can be afforded; you must give up your hope of bearing the messages of salvation to perishing sinners, and return to your former occupations. The Board had given a pledge to sustain them and they must redeem it. Other young men, too, of good talents, who it was believed had been converted, and inspired with a desire to preach the gospel, solicited aid and received it.—Could assistance be refused? No. The Directors dared not refuse it in consequence of the loss of souls which might be occasioned thereby, and of the fear of incurring the displeasure of the church, and also the displeasure of the Great Head of the church.—And now they call on the Christian community for means to enable them to meet their engagements.—They do this in confident expectation of receiving the assistance needed to relieve them from their embarrassment.

Such calls we believe have been frequent, and have not proved unavailing.

The greatest abuse, we should think, in the operations of the Society, might be found to arise from too early encouragement of the youth taken under its patronage. It seems by the article in the Recorder from which we take our facts, that great reliance is placed, for supplying the alleged wants of ministers, on 'hopefully pious young men, the fruit of revivals of religion, &c. possessing promising talents.' Now at seasons of religious excitement, it is well known, that young men of ordinary talents sometimes become prominent at meetings for social prayer and exhortations; and, if their vanity is not sometimes roused, a preternatural buoyancy is manifested in their spirits, which may be mistaken for uncommon gifts. And it is very natural that under such circumstances they should feel a strong desire to become preachers of the gospel. We should think that under such circumstances great mistakes might be committed, and that great reluctance too on the part of those who have begun to gratify the earnest wishes of such youth, might be felt, to withholding the means requisite for their partial support, even when the promise they had been thought to give ceased to be realized.

MARION COLLEGE, Mo.

In a late number of the *St Louis Observer* there is a notice of this Institution, which, it is hardly necessary to say, is in its very infancy. The pupils are as yet but few in number; but large provision is made for instruction, the plan of which, it is said, is much the same as in the eastern Colleges.

The provision for physical education is great and we should fear would be apt to predominate. Every student is required to labor, except bodily infirmity forbid, and to become a tiller of the ground.

The land to be cultivated by each is ten acres—nine in Timothy grass and one as may be chosen. The average time of labor is three hours per day. No student can be assisted in his labor, except by a fellow student.

Of course we suppose that each keeps a horse and a cow.

The officers of the college are supported in the following manner.

'In the Literary department of the College the President and Professors are to be supported by the income arising from the land belonging to the College. The President has a house &c. and 500 acres of land. The Professors have each 300 acres of land and as above. In the cultivation of this land the students of the College are to have the preference, provided they do their work well, if not each Professor may have his land cultivated as he please.

There is a vacation, 8 weeks commencing the last week in June (this is the time to mow the hay).'

The professors of the theological department have the same support as the President. We have probably erred in supposing that the students labor on land appropriated to their own use. It is, as we should judge from the last paragraph we have quoted, on the land of the President and Professors of the College that their labor is bestowed.

The plan of manual labor, with reference to the support of those connected with the Institution, is so novel and ingenious, that we think our readers will be gratified to see it in its details. It is as follows:

The plan at present proposed for the support of the Professors and Students is as follows: The President and each of the Professors in the Theological School, is to receive the nett income of 500 acres of College land, 50 of which is to be cultivated in grain and vegetables, and 450 in timothy grass. Each of the Professors in the Literary Department, and the Principal of the Preparatory School, is to have the nett income of 300 acres, 30 of which is to be cultivated as a garden, and 270 in timothy. Each Student will be expected to cultivate one acre of this land as a garden and harvest nine acres of timothy. The garden land will always lie in the immediate vicinage of the Student's dominitory, and the corner stake of his acre will be marked with the number of his room. This will be worked principally by hand and in the hours assigned for labor in term time. The timothy will demand his attention only in harvesting and preparing the hay for market, which will occur during vacation. The timothy land will lie some distance from the College, and the Students will encamp upon the meadow and continue there until the whole work of cutting, curing and baling is completed. The hay will be cut by a horse power machine, and baled by a power press.

The products of the land of each Professorship will be divided one third to the Professor, and two-thirds to the students cultivating it. By this plan, 500 acres of land is to support one Professor in the Theological Department and 50 Students; and 300 acres supports a Professor in the Literary Department and 30 Students.

The garden land, after supplying the grain and vegetables necessary for the consumption of the boarding houses, will be used for such crops as the state of the market may from time to time dictate as most profitable. The hay will be received by a trading house at the Mississippi River, established for the purpose, at the fair market price, and by them shipped to the New Orleans market. The tuition fees will go into the Treasury of the Institution to be used in keeping up repairs, paying salaries not otherwise provided for, and incidental expenses.

One acre of land in the vicinity of the College, cultivated in onions, peas, beans or hops, it is believed from experiments made, will yield to the student more than a sufficiency to pay his board. The hay market, extending from the mouth of the Ohio to the Gulf of Mexico, and even to the West India Islands, is too extensive ever to be glutted, and the price scarcely ever falls below $20 per ton, (the last season it has brought $40.) The price of freight will not exceed $5 per ton, giving from 10 to 15 dollars as the fair market value of hay delivered upon the bank of the River in Marion county. The land owned by the College, it is estimated by farmers best acquainted with its capabilities, will cut two tons to the acre. From these estimates it will be easy for any one to demonstrate the entire practicability of the self-supporing system proposed by the Board of Trustees.

FOR THE REGISTER AND OBSERVER.

AMERICAN UNITARIAN ASSOCIATION.

Mr Editor,—In several places which I have visited individuals manifested a strong interest in the objects of the A. U. A. by becoming life-members. They appear to do this not from motives of pride, or to advance the interests of a party; but from a sincere desire of doing good; of supplying the spiritual wants of the country; from Christian sympathy, and from a deep and solemn sense of duty. It is hardly necessary that I should make any apology for publishing their names, when I assure them that it is with the hope that their example will be followed by others—by many, who will feel that it is incumbent on all Christians to engage in the great and glorious work of disseminating the truths and influences of Christianity, and doing something for the cause of truth, virtue, and religion. It is, besides, made my duty by a vote of the Executive Committee to publish the names of all the life members.

In Plymouth Messrs Nathaniel Russell, and Ichabod Morton are life members—In Springfield Messrs Homer Foot, Samuel Bowles, Festus Stebbins, Elisha Edwards, Theodore Bliss, David Ames Jr, Charles Howard, George Colton, George Dwight, Henry Stearns, Mrs Mary Dwight, and Mrs David Ames, are life members.

Several of the above pay much larger sums than are required by the Constitution. And one pays $500. And there are several more in Springfield and other places who have doubtless subscribed enough to constitute them life-members, but whose names have not yet been sent to me. When they are, I will have them inserted in the Register. In most of the places where I have delivered addresses, efforts were made, and are making, to increase the funds of the Association, so that we can send out more preachers to the South and West—check the progress of Infidelity, with its social, political, and moral evils, and be instrumental in saving from sin and ruin thousands, a vast multitude, who will receive religion at our hands, but will not at the hands of others. Among these places I would mention Plymouth, Springfield, Kingston, Duxbury, Scituate, Concord, N. H., Taunton, Dedham (West Parish), Reading, Northfield, Groton, Lynn, West Cambridge and Lexington.

Some of those whose names are mentioned above pay the amount of their life-membership in several instalments agreeably to a provision of the Constitution.

The following is the provision; which I would thank you to publish.

Vote passed by the Executive Committee, June 20th, 1833.

'*Voted*, That the 4th article of the Constitution be so construed, that any one who shall pay $30 for the General Agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life-member.'

C. B., *Gen. Sec. A. U. A.*

MASSACHUSETSS PEACE SOCIETY.

At the annual meeting of the Massachusetts Peace Society, the following officers were chosen for the ensuing year, viz:

Rev. Charles Lowell D.D, *President.*

Robert Waterston Esq, *Vice President.*

J. P. Blanchard Esq, *Treasurer.*

Rev. Jacob Abbott, *Corresponding Secr'y.*

Wm Brigham Esq, *Recording Secr'y.*

Rev. Baron Stow, Rev. Ezra S. Gannett, Thomas Vose Esq, Benjamin Howard Esq., *Trustees.*

NEW PUBLICATIONS.

Prayers adapted to Various Occasions of Social Worship for which provision is not made in the Book of Prayer. By Alexander V. Griswold, Bishop of the Eastern Diocese. Philadelphia: William Marshall & Co. 1836.

We have been much gratified in *general* with this volume of prayers. The appropriate language of prayer is preserved. Every thing in the style and thought is simple and adapted to produce true devotion on the occasions for which *they* are composed. One thing, however, we must object to; namely, the unscriptural form of the doxologies, with which some of the prayers close.

'The Perfect Humanity, According to the Humanity of Christ.' A Sermon delivered at the Ordination of Rev. Harrison G. O. Phipps, at Cohasset, Nov. 18, 1835. By William P. Lunt, Junior Minister of the first Congregational Society in Quincy. Published by request.

Text—'Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.'—Colossians i. 28.

The leading object of this Sermon is to show and to illustrate the doctrine, that it was a prominent part of Christ's office as a teacher 'to reveal to us our own nature,' to afford a pattern of '*perfect humanity*.' And this object, so important in itself, Mr Lunt has pursued with great singleness and success. He tells us how much this knowledge of our nature is wanted, and how little of it is frequently obtained by those who think they possess it.

Mr Lunt illustrates the doctrine of his discourse which we have mentioned, by recurring both to the

example and to the instructions of our Lord, who manifested and taught that there was a deep religious principle within, and how it might be prevented or redeemed from corruption; and how the dispositions in the soul of man may be so cultivated, as to promote permanent and progressive growth.

Mr Lunt does not pass over the manifestations of the divine perfections in the person of Christ, but touches upon this subject in a paragraph of eminent beauty and justness of thought.

ECCLESIASTICAL.

Installation.—On Wednesday 20th inst. the Rev. Joshua Chandler was installed as Pastor of the First Congregational Church and Society in Bedford, Mass. The exercises of the occasion were as follows—Introductory Prayer and Reading of Scripture by Rev. Mr Goodwin of Concord; Sermon by Rev. Dr Parkman of Boston; Prayer of Installation by Rev. Dr Lowell; Charge by Rev. Mr White of Dedham; Right Hand of Fellowship by Rev. Mr Damon of West Cambridge; Address to the People by Rev. Mr Lothrop of Boston; and concluding Prayer by Rev. Dr Parkman.

New Hampshire Baptist Convention.—We have just received the Ninth Annual Report of the New Hampshire Baptist State Convention, held at Deerfield, Oct.. 20—22, 1835. The Minutes embrace a record of their proceedings upon Domestic Missions, Home Missions, Foreign Missions, Ministerial Education, Sabbath Schools, and distribution of Tracts. The Minutes fill 60 pages, and are very full and satisfactory.

The number of Associations is 6; embracing 92 Churches; 66 Ordained Ministers; 17 Licentiates; and 7610 communicants. The nett increase during the past year, was 848. The whole amount of funds received for the various Missions, embracing a period of about eighteen months, was Foreign Missions, $508 30; Domestic Missions, $1711 59; Home Missions, $596 00; total $2815 89.

We have before expressed the opinion that the Baptists in New Hampshire were doing more in proportion to their numerical and pecuniary strength, than their brethren in any other State in the Union; and this opinion will be confirmed, we think by the foregoing results.—*Christian Watchman.*

CONGRESS.

Monday Jan. 18. In the Senate a message was received from the President the concluding part of which is here subjoined, containing measures which he recommends, after having already declared his determination not to comply with the requisitions of the French Government, relative to his former message.

'While France persists in her refusal to comply with the terms of a treaty, the object of which was, by removing all causes of mutual complaint, to renew ancient feelings of friendship, and to unite the two nations in the bonds of amity and of a mutually beneficial commerce, she cannot justly complain if we adopt such peaceful remedies as the Law of Nations and the circumstances of the case may authorize and demand. Of the nature of these remedies I have heretofore had occasion to speak, and, in reference to a particular contingency to express my conviction that reprisals would be best adapted to the emergency then contemplated.

'Since that period, France, by all the Departments of her Government, has acknowledged the validity of our claims, and the obligations of the treaty, and has appropriated the moneys which are necessary to its execution; and, though payment is withheld on grounds vitally important to our existence as an independant Nation, *it is not to be believed that she* can have determined, permanently, to retain a position so utterly indefensible. In the altered state of the questions in controversy, and under all existing circumstanees, it appears to me that, until such a determination shall have become evident, it will be proper and sufficient to retaliate her present refusal to comply with her engagements, by prohibiting the introduction of French products and the entry of French vessels into our ports. Between this and interdiction of all commercial intercourse or other remedies, you as the representatives of the People, must determine. I recommend the former in the present posture of our affairs, as being the least injurious to our commerce, and as attended with the least difficulty of returning to the usual state of friendly intercourse, if the Government of France shall render us the justice that is due, and, also, as a proper preliminary step to stronger measures, should their adoption be deemed necessary by subsequent events.

'The return of our Charge d'Affaires is attended with public notices of naval preparation on the part of France destined for our seas. Of the cause and intent of these armaments I have no authentic information, nor any other means of judging except such as are common to yourselves and to the public; but, whatever may be their object, we are not at liberty to regard them as unconnected with the measures which hostile movements on the part of France may compel us to pursue. They at least deserve to be met by adequate preparation on our part; and I therefore strongly urge large and speedy appropriations for the increase of the navy and the completion of our coast defences.

'If this array of military force be really designed to affect the action of the Government and People of the United States on the questions now pending between the two nations, then, indeed, would it be dishonorable to pause a moment on the alternative which such a state of things would present to us. Come what may, the explanation which France demands can never be accorded; and no armament, however powerful and imposing, at a distance or on our coast; will, I trust, deter us from discharging the high duties which we owe to our constituents, our national character and to the world.

'The House of Representatives at the close of the last session of Congress, unanimously resolved that the treaty of the 4th of July, 1831, should be maintained, and its execution insisted on by the United States. It is due to the welfare of the human race, not less than to our own interests and honor, that this resolution should, at all hazards, be adhered to. If, after so signal an example as that given by the American People during their long protracted difficulties with France, of forbearance under accumulated wrongs, and of generous confidence in her ultimate return to justice, she shall now be permitted to withhold from us the tardy and imperfect indemnification which, after years of remonstrance and discussion, had at length been solemnly agreed on by the treaty of 1831, and to set at nought the obligation it imposes, the United States will not be the only sufferers. The efforts of humanity and religion, to substitute the appeals of justice and the arbitrament of reason for the coercive remedies usually resorted to by injured nations, will receive little encouragement from such an issue. By the selection and enforcement of such lawful and expedient measures as may be necessary to prevent a result so injurious to ourselves and so fatal to the hopes of the philanthropist, we shall therefore not only preserve the pecuniary interests of our citizens, the independence of our Government, and the honor of our country, but do much, it may be hoped, to vindicate the faith of treaties, and to promote the general interests of peace, civilization and improvement.

ANDREW JACKSON.'

'*Washington, January* 15, 1836.'

Mr Buchanan expressed his high gratification with the Message.

He was followed by Mr Calhoun, who said he came to the seat of Government convinced that there was no possibility of a war; but he declared his anxiety occasioned by the Message. We extract a portion of his remarks comprising a brief history of the unfortunate manner in which the claim upon France has been pursued.

After the present King of France came to the throne, from the very beginning of his reign, the utmost good will was manifested to this country. He came to the throne on popular principles, and Gen. Lafayette acted the part of a mutual friend between us and his government. But even at that time, when we pressed our claim we were warned that the French Chambers might not acquiesce, and that the payment must depend on their sanction. Even when Mr Rives urged our claim, he was told by the King, that he was prepared to recommend the payment, but he feared that the Chambers would not vote the appropriation. How wonderfully prophetic was the language used at that time. Our minister was told, that if we urged our claim at that moment, France, instead of being on a more friendly footing with us, might be made to stand in a more unfriendly position. Still our minister urged the claim. But he (Mr Calhoun) put it to any man of honorable feeling if this did not in itself constitute a restriction on the treaty, and make it a conditional act on the part of the French Ministers. Such was the implied obligation on the part of France. What was the obligation on our part? It was that we should throw no impediment in the way of the treaty. And what has been our conduct? In the first place, our minister wrote home a flattering description of his own diplomatic skill. That was not indeed a fit subject for censure. The conduct was natural. But what did our Executive do? He published the letter of Mr Rives to the world, and the consequence was, that a high degree of irritation was produced against us in the French chambers. This was the first impediment thrown in the way of the execution of the treaty. What was the next? Before the French Chambers had time to act on the subject, our Secretary of the Treasury drew a bill on the French Government for the amount of the first instalment, the result of which was a protest of the bill. This was the next impediment. Yet notwithstanding these impediments, the bill was lost in the Chambers by only eight votes. And who was reponsible for the loss of these eight votes? We had thrown the impediments in the way, and this was the view of it taken by the French Ministers. We were bound therefore to receive the subsequent course of France with great mildness, and to have viewed the rejection of the treaty with calmness instead of anger. What was the next step on our part? On the opening of the next session of Congress, that unfortunate, that fatal Message of the President was sent in, which led to all the subsequent difficulties, recommending a course very little short of actual war, in order to compel France to pay the money. This was the next in the series of impediments. The French King brought the subject before the Chambers, and, in spite of all difficulties, the appropriation bill was passed with an amendment. He presumed, that in acceding to this amendment, the French Ministers yielded to necessity, and this was their only apology for yielding. He had not enjoyed the opportunity of hearing all the correspondence, but he was well satisfied with the explanations, and he thought the letter from the French Minister to the Charge ought to have been transmitted, in order to show the true feeling which prevailed when the appropriation was rejected. He wished that this message had been delayed until the message of the President to Congress on the opening of the present Congress had reached France, and we had ascertained its effect on the French government. Why was our Charge so suddenly recalled? This ought to have been the course, and the message, which he could not but consider as hostile in its spirit, should have been suspended. Still he entertained the hope that the controversy might be brought to an amicable close; but if this message and documents should reach France before there had been any decision, his hopes would be destroyed. Of all steps this was the most likely to lead to war, and what was to be the result? We go to war for this five millions of dollars. The first discharge of cannon is a receipt in full for the debt.

In the Senate, Tuesday 19. the consideration of the petitions from Ohio and Pennsylvania, for the abolition of slavery in the District of Columbia, came up, the question pending being a motion of Mr Calhoun 'not to receive,' and a motion of Mr Buchanan, 'that the petition being read, the prayer thereof should be rejected,'—some debate arose, in which Messrs Leigh, Calhoun, Wright, Goldsborough and Morris, took part. The latter stated that it was with reluctance he had presented these petitions, as their presentation now assumed a grave position, he desired to have a decision taken on the question whether the people of the U. S. had a right to petition to Congress on this subject, and without being embarrassed by any considerations as to their language.

He afterwards withdrew them for the present.

In the House—Mr J. Q. Adams, from the Select Committee to whom was referred the message of the President in relation to the bequest of James Smithson, reported a 'bill to authorize the President to assert and prosecute the right and title of the United States to the bequest.

Mr Jarvis of Maine, offered the following, as a substitute for a former resolution and amendments thereto proposed.

Whereas, any attempt in this House to agitate the question of Slavery, is calculcted to disturb the compromises of the Constitution, to endanger the Union, and if persisted in, to destroy the peace and prosperity of the country;

Therefore, Resolved, That in the opinion of this House, the subject of the Abolition of Slavery in the District of Columbia, ought not to be entertained by Congress;

And it is further Resolved, That, in case any petition praying for the Abolition of Slavery in the District of Columbia should hereafter be presented, it is the deliberate opinion of the House that the same ought to be laid on the table, without being referred or printed.

After some debate the House adjourned without taking the question.

In the Senate, Wednesday, the Abolition question was postponed to tomorrow. Mr Benton's resolutions on the subject of the application of the revenue to the purposes of defence were taken up.—Mr Cuthbert and Mr Hubbard spoke on the subject. Before the latter had concluded his remarks, the resolutions were laid on the table, and the Senate went into executive session.

In the House of Representatives, it was voted to print 5000 extra copies of the report on the legacy for the Smithsonian Institute. The Abolition resolutions of Mr Jarvis and Mr Wise, were debated by Mr Pickens until 1 o'clock; when the orders of the day were taken up.

The bill for the relief of the sufferers by fire at New York, was taken up and debated, and several amendments were proposed. Mr Phillips expressed a wish to address the House on the bill, but it being late, on his motion the committee rose, and had leave to sit again, and the House adjourned.

In the Senate Thursday, Mr Benton, from the Military Committee, reported a bill for the building of Steam batteries, which was ordered to a second reading.

Mr Tyler offered some resolutions, denying the right of Congress to interfere with the subject of Slavery in the District of Columbia, which, on his motion, were ordered to be printed.

The petition of the Friends in Philadelphia for the abolition of Slavery in the District, on motion of Mr. Hubbard was laid on the table, and Mr Benton's resolution to appropriate all the surplus revenue to the defence of the country, was taken up.

In the House the Resolutions of Mr Jarvis on the subject of Abolition of Slavery in the District of Columbia were resumed. Mr Pickens spoke at length on the subject, and he was followed by Mr Hoar of Massachusetts. Before he had concluded his speech, he gave way for a motion of adjournment and the House adjourned.

Friday the Senate did not sit.

In the House, after a few remarks by Mr Cambreling relative to the appropriation of three millions of dollars by the House last winter for public defence, Mr J. Q. Adams asked the consent of the House to submit a Resolution on the subject. Consent being obtained, he offered the following.

Resolved, That so much of the message of the President of the United States to Congress at the commencement of the present session as relates to the failure, at the last session of Congress, of the bill containing the ordinary appropriations for fortifications, be referred to a select committee, with instructions to inquire into, and report to the House, the causes and circumstances of the failure of the bill.

Mr Adams rose, and in a speech of about 2 hours' length, went into a detailed history of the proceedings of the House on the fortification bill, and contended that its failure was not caused by the House of Representatives. He commented with great warmth upon the course of the Senate in regard to the bill, and animadverted upon the recent debate on that subject in the Senate, as reported in the National Intelligencer. Mr Adams was called to order by Mr Mercer for alluding to the proceedings of the Senate, but was permitted to proceed.

Mr Wise followed with a statement of facts in relation to the loss of the bill, and undertook to prove that its failure was to be charged, not upon the House, and not upon the Senate, but upon the member from New York, who was chairman of the committee of conference on the part of the House, (Mr Cambreleng.)

Mr Wise, without concluding, gave way to a motion to adjourn; and at four o'clock,

The House adjourned.

MASSACHUSETTS LEGISLATURE.

Thursday, Jan. 21. In the Senate, on motion of Mr Whitmarsh, it was ordered, that a committee be appointed, to be joined by the House, to consider the expediency of so amending the constitution, that the Senate may be apportioned on population in the Senatorial districts:—and Messrs Whitmarsh, Gray, Parmenter, Ward, Shove, and B. P. Williams were appointed thereon.

On motion of Mr Lawrence, the same committee was instructed to inquire into the expediency of abolishing the Executive Council, and of requiring the Governor to make all nominations of officers to the Senate.

In the House of Representatives, a Message from the Governor, submitting certain Resolutions of the Legislature of Georgia relating to slavery.

On motion of Mr Champion it was ordered, that a committee of one from each county be appointed to consider the expediency of amending the constitution so that the sheriffs of the several counties may be elected by the people,—and such a committee was accordingly appointed.

On motion of Mr Rantoul it was ordered, that so much of the Governor's address as relates to monopolies and exclusive privileges, be referred to the committee on so much thereof as relates to secret oath-bound societies, with instructions to report what monopolies and exclusive privileges, if any, exist in this State, and particularly to report a list of the several classes of Corporations erected in this Commonwealth since the adoption of the Constitution, with the amount of capital granted to each class. Sent up for concurrence.

In Senate on Friday, on motion of Mr Fairbanks, it was ordered that the committee appointed to consider the expediency of changing the basis of the Senate, be instructed to inquire into the expediency of providing that the Lieutenant Governor, for the time being, be the President of the Senate. Sent down for concurrence.

On motion of Mr Ward, it was ordered, that the committee who have under consideration an alteration of the constitution in relation to the Senatorial basis, be instructed to inquire into the expediency of so amending that instrument, that hereafter no proposition for an amendment shall be submitted to the people for their ratification, unless proposed by a Convention of Delegates of the people, assembled by authority of the General Court. Sent down for concurrence.

On motion of Mr Sage, it was ordered, that the committee appointed to consider the expediency of amending the constitution, be instructed to inquire into the expediency of reducing the number of the Senate, and Council, and also of choosing the council directly from the people at large, instead of, in the first place, from the Senate.

In the House of Representatives, on motion of Mr Briant of Bridgewater, it was ordered, that the Committee on the Militia be directed to consider the expediency of a new organization of the Militia.

On motion of Mr Woodward, of Orange, it was ordered, that the committee on amending the constitution in relation to the election of sheriffs, be instructed to inquire into the expediency of amending the constitution in that part thereof which requires a property qualification for Senators and Representatives in the Legislature.

The amendment to the Constitution which passed both branches last year, relating to a change of the basis of representation, so as to reduce the number of representatives, was debated until the hour of adjournment.

In the Senate on Saturday, on motion of Mr Parker, it was ordered, that the committee on the Judiciary be directed to consider the expediency of abolishing special pleadings in the trials of civil actions, and allowing special matter to be given in evidence under the general issue.

In the House of Representatives the amendment of the constitution was again taken up, but no action was had thereon.

An order was passed and committed for inquiring into the expediency of altering the law respecting Paupers, especially in relation to the support and employment of State Paupers.

In the Senate on Monday, no public business was acted upon.

In the House of Representatives, a letter from the late acting Governor was communicated by the Governor, containining information concerning the Massachusetts claim; the Lunatic Hospital at Worcester; the survey of the Commonwealth; State Prison, &c. There has been a clear profit resulting from the labor of the convicts during the year ending on the 30th of September last, of about $7000.

In the Senate on Tuesday, several petitions were presented for new banks, and for increase of capital from existing banks.

In the House of Representatives, Mr Rice of Boston offered an order, instructing the committee on mercantile affairs and insurance to consider the expediency of removing the tax paid to the Commonwealth by foreign insurance companies. In offering the order, which was adopted, Mr R. observed, that the evil effect of the existing law was shown by that of a similar law in the State of New York. The loss occasioned by the recent fire fell almost exclusively and very heavily on their own offices, in consequence of the exclusion of foreign offices by taxation.

The resolve providing for an amendment of the Constitution was taken up and discussed, in Committee of the whole, but no question was taken thereon.

In Senate on Wednesday, on motion of Mr Gray, it was ordered, that the Committee who have under consideration the expediency of amending the Constitution so that the Senate may be apportioned on population, be instructed to consider the expediency of apportioning the House of Representatives on the same basis. Sent down for concurrence.

In the House of Representatives, Mr Robinson of Marblehead, from the committee on the subject, reported a bill to extend Jail limits, which was read and ordered to a second reading tomorrow.

The resolve providing for an amendment of the Constitution in relation to the House of Representatives, was again taken up, in committee of the whole, and discussed, but no question was taken thereon.

INTELLIGENCE.

DOMESTIC.

Charles River Bridge.—The Proprietors, in a Memorial to the Legislature, have offered to surrender their charter to the Commonwealth on the following terms:

1. Provided the Commonwealth will pay over to them the proceeds of the tolls of Warren Bridge now in the Treasury, and will grant to them the net tolls of both bridges for two years, they will bind themselves forthwith to withdraw the suit at Washington, and to relinquish the franchise of Charles River Bridge to the Commonwealth.

2. Should the Legislature prefer to take immediate possession of both bridges, the memorialists will take six hundred dollars per share from the Commonwealth to be repaid by tolls or otherwise, as the Legislature shall deem best.

3. Should the Legislature prefer to make a different arrangement, the memorialists will at all times be ready to accede to such arrangement, upon fair and reasonable terms.

Provident Institution for Savings.—It appers by the Report of the Hon. James Savage, Treasurer of the Institution for Savings in Boston, that the funds of this Institution amount to $2,137,839 91.

New York Society of Internal Improvement.—A Society has been formed in the State of New York, for the purpose of collecting and imparting information on all subjects connected with the advancement of a general system of internal improvement in the State.

Geological Survey of New York.—The Assembly of New York, at their last session requested the Secretary of State to report to the Legislature the most expedient method of obtaining a complete geological survey of the State, which shall furnish an account of the rocks, soils and minerals, with a list of its minerological, botanical and zoological productions, with an estimate of the expense of completing such a design, and publishing 3000 copies of the report, drawings and maps. The Secretary has recently laid before the legislature an interesting report, containing the details of a plan for the execution of this undertaking. He proposes that for the geological survey the State should be divided into four districts, the limits of which he designated, and that two geologists, and a draughtsman be assigned to each district. He proposes that for the botanical inquiries a botanist and a draughtsman be appointed for the whole State, and for the zoology a zoologist and a draughtsman. He proposes that a salary of $1500 per annum be allowed to each of the scientific gentlemen, and $800 to the draughtsmen, they to defray their own expenses, making an annual charge of $19,800. He estimates that a period of four years may be required in completing the survey, and that the cost of publishing 3000 copies of the report will amount to $24,290, supposing it to go to the extent of three vols. 8vo. of 700 pages each, besides an atlas of maps and drawings. The whole expediture, including some contingencies, is estimated to amount to $104,000.—*Daily Adv.*

The Seminole War.—The Jacksonville Courier of the 7th inst. gives an account of an action which took place at Withlacoochy, near the warrior Powell's Town, on the 31st ult. between a party of 2 or 300 regular troops and militia, and 300 Indians. Of the former, four men were killed and 59 wounded. Of the Indians, 40 were killed. The action lasted an hour and five minutes. The battle was ended by the Indians taking to flight. It was supposed that the Indians, men and women, were assembled at Powell's Town. The volunteers from Jacksonville, who were engaged in the battle, subsequently returned home, after a fatiguing campaign. An attack upon Picolata, where the Savannah volunteers were stationed, was daily expected. This place is on the St. Johns river 40 miles above Jacksonville, and 18 miles west of St Augustine. The schooner Davenport from New York, had arrived in the river below Jacksonville, with 50 or 60 U. States troops, destined for Camp King.

Fires and Alarms.—From the records kept by the engineers of the Fire Department, it appears that from Jan. 1, 1835, to Jan. 1, 1836, there have been 55 fires in this city. Loss, estimated at $215,600. Insurance, $117,100. There were 73 false alarms; 13 fires out of the city, at which the Department were called out. Loss, estimated at $222,500. Insurance, $112,250. So that there have been 141 turn-outs during the year.—*Atlas.*

SIMULTANEOUS MEETING OF THE FRIENDS OF TEMPERANCE.

☞ In 1832 the Executive Committee of the American Temperance Society recommended Simultaneous Meetings to be held in all the States of our country, by the friends of Temperance.

Subsequently the National and our own State Temperance Convention have approved of the measure, so that on the *last* Tuesday of February, meetings for similar purposes are held, not only in this country, but in various parts of Europe, in India, and the South sea Islands.

At these meetings, the exercises have consisted in religious services, discussions, addresses and Music; in short, every arrangement has been made, with a view to give to them the character of congratulary Anniversaries, and occasions for a public expression of active sympathy, by the assembled multitudes, in each others efforts—and in the cause which has drawn them together.

The council of the Massachusetts Temperance Society, aware of the deep interest which has been manifested in these meetings, respectfully recommend to the friends of Temperance throughout Massachusetts, to hold similar meetings, in their several Counties, Towns or Districts, on the *last Tuesday* (the 23) *of February* next, with a view of learning more and more, what are the true purposes of the reform, and how these shall, in the best way be accomplished.

Arrangements are making in concurrence with the Suffolk County Temperance Society for a suitable commemoration of the day in the *Capital*,—particulars of which will be given at a future day. In the meantime, the Council issue this Circular as an invitation, particularly to the members of the Legislature, and to all others who may take an interest in the occasion.

J. C. WARREN, President.
W. CHANNING, Recording Secr'y.
Boston January, 1836.

AMERICAN UNION.

The 'American Union for the Relief and Improvement of the Colored Race,' will hold its annual meeting for business on Thursday evening, February 11th, at 7 o'clock, at the Boston Young Men's Society's Room, corner of Bromfield and Tremont streets. The attendance of the members and others disposed to favor the objects of the Society is invited.

Per order of the Executive Committee.
Jan. 27. J. ABBOTT, *Rec. Sec'y.*

ERRATA.—In the Register of the 16th inst. last column of the 2d page, 18th line from the bottom—for *any* read *many*. On the 3d page, a little below the middle of the first column, in the parenthesis—for *wish* read *have*. In the same column four lines from the bottom—for *angels* read *Angelo*.

MARRIAGES.

In this city, on Sunday evening by Rev Mr Motte Mr Josiah G Higgings, of Hingham, to Miss Susan Harris of Cohasset.

In this city, on Tuesday evening, by Rev. Dr Wainwright, Francis C. Loring to Merium M. daughter of Thomas Perkins, Esq.

In Worcester, 21st inst. John R. Blake, Esq. of Brattleboro', Vt. to Miss Sarah, daughter of Rev Dr Bancroft.

DEATHS.

In this city, on Monday morning, Mrs Eliza H. Smith, aged 34.

On Saturday, Mr Charles P Green, aged 24, formerly of Portsmouth, N. H.

In Brookline, N. Y. 22d inst, Mary Frye, daughter of Mr John Frost, formerly of Salem, Mass. aged 17.

In Dedham, Hon. Jarius Ware, Clerk of the Courts in Norfolk County, aged 62.

In Atkinson, N. H. Lieut Ezekiel Belknap, aged 100 years 1 month and 10 days. He was an officer in the revolutionary army.

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Public are respectfully informed that this Institution will be open for the reception of Boarding and Day scholars—the Spring Term to commence on Tuesday, the 8th day of March next under the direction of Mr Phineas Allen jr. as Principal, who has had several years experience in teaching, and who has lately purchased this commodious establishment with the intention of making it a permanent school, and of devoting himself wholly to the moral and intellectual improvement of his pupils. He has great satisfaction also in announcing to the Public that he has engaged Miss Caroline Gleason as an assistant teacher.

The year will be divided into four terms, consisting of eleven and one half weeks each; and commencing, generally, on the first Tuesdays of March, June, September, and December.

As irregularity in the time of admission prevents that classification which is absolutely necessary for the success of any teacher, it is desired that every pupil should be present the first day of the quarter; therefore, the full price for tuition will be changed for those who commence after the beginning of the quarter. School books, &c. will be furnished by the Preceptor on reasonable terms.

Terms—$4 per quarter for those in the English branches, $5 for Latin and Greek and $6 for French. Board $1.75 per week, including fuel, washing and lights. Applications to be made to the Principal, one week at least before the commencement of the quarter.

Northfield, Ms. Jan. 1836. j 30 5t

REGISTER FOR 1836.

JAMES LORING, 132 Washington st., has just published the Massachusetts Register for 1836, containing the names of the new Legislature, new City Officers, Justices, Lawyers, Ministers, and Physicians throughout the State. Also, a complete list of the Post Masters, Militia Officers, Colleges; Education, Missionary, Bible, Tract, Sabbath School, Medical, Literary, Marine, Temperance, Charitable and Anti-Slavery Societies; Banks and Insurance Companies; National, Army and Navy Departments; names of Consuls, names and location of all the Banks in New England, Census of Boston for 1835, an account of the Commerce of Boston for 1835, particulars of the Great Fire in New York, &c. &c. &c.

Will be published, as above, in a few days, a valuable Musical Work, entitled, 'An Easy Guide to Vocal Music, chiefly with a view to Psalmody.—With an Historical Introduction. By John Turner, Esq. Teacher of Music in London.' j 30

PORTRAITS of The Twelve Apostles, executed with Ormsby's Pentographer.—For sale by *E. R. BROADERS*, 147 Washington st. j 30

LIBERAL PREACHER FOR NOV.

JUST published, at 147 Washington street. The Liberal Preacher for Nov. 1835, containing a Sermon by Rev. George Palfrey, of Boston—"The Coincidence of Christianity with the Higher Nature of man" j 23

THE MORAL REFORMER and Teacher on the Human Constitution. The first volume of this work, containing 381 pages, being now completed, can be had for $1.25, neatly bound in cloth, and lettered. The permanency of the work is now beyond all doubt, and the publishers believe it may properly be ranked among the standard Periodicals of the country. No effort or expense is spared on their part, or that of the editor, Dr Alcott, to render it interesting and valuable. It has recently been highly approved of by George Combe, the English author of the valuable work entitled 'The Constitution of Man,' as well as by a large number of eminent men of this country. The first (January) number for this year, contains articles on the following subjects: The Science of Human Life; Sketch of Gen. Elliot; causes of Consumption; Wet Feet and Taking Cold; the Human Teeth; Thoughts on Factories; Sabbath Breaking; Theatre Going; Benevolent Societies of Boston; Graham's Lectures; Moral Reform Societies, Clubs, &c: Notices of new Publications. Price, $1 a year, only.

j 30 3t LIGHT & STEARNS, 1 Cornhill.

THE BACKSLIDER, NEW ED.

BEING No. 5 of Illustrations of Christian Truth, is this day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. 23j.

REPUBLICATION of the London, Edinburgh, Foreign and Westminster Quarterly Reviews.

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For sale by *E. R. BROADERS*, 147 Washington street. jan 16

NOTICE.

THE Copartnership heretofore subsisting between the subscribers, under the firm of JAMES MUNROE & CO, is this day dissolved by mutual consent.

The accounts of the late firm may be adjusted, by being left at either the Boston or Cambridge Bookstore. JAMES MUNROE, jr
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Jan 1, 1836.

THE business of the Boston Bookstore will be continued by the subscribers, as Publishers, Booksellers, and Stationers, at their Store, No 134 Washington st.—the style of the firm remaining the same as heretofore,

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THE subscriber respectfully gives notice, that he has taken the Cambridge Store of the late firm of James Munroe & Co. where he will continue to carry on the business of this establishment, as Bookseller, Publisher and Stationer to the University.

JOHN OWEN.
Cambridge, Jan 1. 3tis

THE SCRIPTURAL INTERPRETER,—Vol. VI. No. 1—just published by E. R. BROADERS, 147 Washington street.

CONTENTS.

A Dissertation, to show that the Last Supper which Jesus partook with his twelve Disciples, was not the Passover.
Why did the Jews reject Jesus.
The Epistle to the Thessalonians.
Mr Upham's Discourse on Prophecy as an Evidence of Christianity.
Translation and Exposition.—Matt. xvii. 14—27.
j16

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 147 Washington st. Sober Thoughts on the State of the Times, addressed to the Unitarian Community. Being No. 99, 1st series of the Tracts of the American Unitarian Association. j16

DEWEY'S SERMON,

DELIVERED on occasion of the late fire in New York.

Also—a supply of his volume of Sermons. This day received by JAMES MUNROE & Co. 134 Washington st. j16.

THE BOSTON ALMANAC,

FOR the Bissextile Year 1836: the elculations by the Editor of the American Almanac.

Just received and for sale by JAMES MUNROE & Co. Boston Bookstore. 134 Washington st, j16

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

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Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
d 26

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

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Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

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A good collection of Books in French, Spanish, Italian, German and other Modern Languages, may be found at the store of the subscriber, No 18 Court street. Also a few valuable works in Greek and Latin. S. BURDETT.
Jan. 2 3m

MOSES FRENCH, JR.

AT Maine Wharf, near the bottom of Summer st. has for sale

100 Chaldrons of Cannel Coals in store,
50 do of New Castle Coals in store,
50 do of Orrell do do
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50 do dry slab do
50 do dry Pitch Pine—worthy the attention of Bakers, &c.—also, Oak and Eastern wood—as usual. 6t d 19

THREE WEEKS IN PALESTINE AND LEBANON.

FROM the Second London Ed. enlarged. For sale by James Munroe & Co. 134 Washington st.
jan. 2

BRIDGEWATER TREATISES, Vol. 5.

ANIMAL and Vegetable Physiology, considered with reference to Natural Theology, by Peter Mark Roget, M. D. Just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. j9

POETRY.

FOR THE REGISTER AND OBSERVER.

CAROLINE YOUNG,

Died January 9, 1836, aged 3 years.

'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'

List to 'the Master's' gracious voice,
Which bids the sorrowing heart rejoice,
E'en though the tomb's dark portals close
Above the vanished form's repose.
Angels their holy vigils keep
Around its calm, unearthly sleep.

Come ye around that rest to bend;
Faith can its gracious influence send.
Look on the slumbering beauty there,
In death so coldly, calmly fair.
Pure temple for the immortal guest!
Meet type of heaven's all-perfect rest!

What though your tears, as dew, be shed
Around the lost,—the early dead?
What though no more her speaking eye,
To meet your answering gaze, be nigh?
What though the gay, glad spring-note be
As a *hushed* strain of melody?

Has she not joined the gathering band
Who in their Savior's presence stand?
Was not his holiest blessing shed,
As incense, o'er the infant head?
'To me their sinless souls be given:—
Of such the kingdom is, of heaven.'

Life was to her a joyous dream;—
She *wakes* where heaven's rich glories beam.
She had no fear the path to tread,
Through the dark chambers of the dead.
Calmly, as to her earthly rest,
Her fair young head its pillow pressed.

Would ye recall her from that sphere,
Though ransomed by *one* prayer—*one* tear?
A few short years of grief and pain,
And ye shall meet your own again,
Where joy's rich fount unsullied swells,
And love shall breathe no sad farewells.

Taunton. Y. L. E.

FOR THE REGISTER AND OBSERVER.

THE TIME-KEEPERS OF LIFE'S AGES.

In childhood's spring we count the hours
By morning buds and evening flowers,
But as they open, and droop, and die,
We learn that pleasures as quickly fly.

Youth comes with a radiant smile of joy,—
Hope numbers bright days that have no annoy';
And looking for happiness, on we speed,
As it strength from above we ne'er should need.

In manhood's prime the months and years
We note by the bright celestial spheres;
But as changing seasons trace their round
The *long-sought good* is still unfound.

Age comes with his crown of silvery hair,
And querulous voice, and feeble air;
And we chronicle time by the mists that rise,
Or vapors of smoke that dim the skies.

Death appears too soon—whether early or late,
And we bitterly mourn our impending fate,
Like him of old, when all pleasures have cloyed,
We declare them vain, whether hoped or enjoyed.

But some there are whose chronometers true
Are framed of good deeds which the hours renew;
Death approaches, to them, with a smile of joy,
And presents the cup that has no alloy.

Their life on earth was a life of love,
To fit for the joys that reign above;
And, as for others they labored *here*,
They are graced with the crown of glory *there*.

X.

FOR THE REGISTER AND OBSERVER.

'WHITHER THOU GOEST I WILL GO.'

Ruth i. 16.

I cannot forsake thee! our tears are still shed
For the lost and the loved—for the early dead!
'His sun went down while yet it was day;'
Its splendor and beauty passed fleetly away!
His voice calls to me in the silence of night,
To seek for the glory unveiled to the sight!

I cannot forsake thee, I 'll leave thee no more,
Till I meet him again, where parting is o'er!
Still let me share in thy labor and toil,
Still breathe the air of *his* native soil,
Till my spirit throws off its fetters of clay,
And rises to heaven—from darkness to day.

LUCIE.

MISCELLANEOUS.

[Translated from Lamartine for the *Georgetown Metropolitan.*]

DECAY OF THE TURKISH EMPIRE.

The Turkish Empire is crumbling to the ground, and is on the point from day to day, of leaving a vast void to be filled with anarchy, with disorganized barbarism, territories without population, populations without guides and rulers; and this fall of the Ottoman Empire, it is not necessary to set it in motion, to give the impulse of a finger to the tottering colossus; it is accomplishing itself in the course of providence, by its own proper internal action, by the necessity of its nature; it is accomplishing itself, like the things of destiny, without a possibility of charging it to any quarter, without a possibility of preventing it, either on the part of the Turks or of Europe. Its population, sinking beneath its weight, is expiring from its own simple inability to live, or rather it is no more. The mussulman race is reduced to nothing, within the sixty thousand square leagues which composes its vast and fertile domain. Excepting in one or two capitals, there scarcely remain any Turks. Let us glance over these rich and noble regions, and seek the Ottoman Empire; no where shall we find it, the stupid administration, or rather the destructive liberties of the conquering race of the children of Osman, has either every where spread a desert, or has every where permitted the conquered race to grow and multiply, while itself was dwindling away from day to day.

Northern Africa no longer retains even the remembrance of its Turkish origin, and of the Turkish dominion. The Barbary Regencies are independent in point of fact, and no longer retain even that fraternity with Turkey, that sympathy of religion, character and customs, which might still constitute a shadow of nationality. The blow struck at Navarino had not even an echo at Tunis; the blow struck at Algiers had no echo at Constantinople. The bough has parted from the trunk; the African region is neither Turkish nor Arab; it consists of banditti colonies, placed on the surface of the soil, but sinking no root there; it has neither title nor right, nor kindred among the nations; it belongs to the cannon; it is a vessel without a flag, on which every body may fire. Turkey is not *there.*

Egypt, peopled with Arabs, ruled in turn by all the masters of Syria, has just detached itself, *de facto*, from the Empire. Mahomet Ali is essaying the revification of the Empire of the Caliphs; but the fanaticism of a new religion which glittered about their scymetar no longer glitters about his. Arabia divided into tribes, without any cohesion, without any uniformity of customs and laws,—Arabia, accustomed from ages to the yoke of all the pachas, is very far from regarding a liberator in Mahomet Ali; it does not even behold in him a civilizer who is aiming to recal her from barbarism and impotence, to tactics and independence; it sees in him but a rebellious and lucky slave, who wishes to aggrandize the possession that fortune has given him, to enrich himself from the productions of Egypt and Syria, and to die without a master. After him it knows that it will fall back beneath some yoke or other, no matter what.

Bagdad, on the borders of the desert of Syria, contains but a mingled population of Jews, Christians, Persians, Arabs, and a few thousand Turks, commanded by a Pacha, who is expelled, or rebels every three or four years, and are not sufficient to establish a Turkish nationality in this city of two hundred thousand souls. Bagdad is from its nature a free city, a caravansera belonging to all Asia, to serve as a depot for its internal commerce; it is a Palmyra of the desert. Between Bagdad and Damascus stretch the vast deserts of Syria and Mesapotamia, traversed by the Euphrates; there are there neither kingdoms, nor cities, nor principalities, there are nothing but tents, which unknown and independent tribes carry about over these plains; tribes which have no nationality but in their caprice, which recognize neither country nor master; children of the desert, who hold as foes all who would attempt to bring them to subjection, yesterday the Turks, to-day the Egyptians. There are no Turks *there.*

Damascus, that great and magnificent city, holy city, city where the mussulman fanaticism still prevails, has a population of from a hundred to a hundred and fifty thousand souls. Of that number thirty thousand are Christians, seven or eight thousand Jews, and more than a hundred thousand are Arabs. A handful of Turks still reign by the power of the spirit of conquest and of co-religion in the country. But Damascus, a stormy, independent city is revolting every day, massacreing its pacha, and expelling the Turks. The same is the case with Aleppo, an infinitely less important city, from which commerce is retiring, and which is expiring beneath the ruins of its earthquakes. The towns of Syria, properly so called, from Gaza to Alexandretta, including the towns of Homs and Hama, are in the same manner peopled with Arabs, Syrian Greeks, Jews, and Armenians; the entire number of Turks in this beautiful and vast region, does not rise above thirty or forty thousand. The Maronites, a healthy, vigorous, spirited, warlike and commercial nation, occupy the region of Libanus, and despise or defy the Turks. The Druzes, and the Metavlis, independent and courageous tribes, form, under the federal government of the Emir Beschir, the dominant population, the population in reality mistress of Syria, and even of Damascus, the moment that all is dismembered and abandoned to nature. There is the germ of a great people, new and susceptible of civilization. Europe has but to develop it with a glance, and bid it 'rise!'

Next comes the range of Taurus, and that vast Caramana (Asia Minor) whose provinces were seven kingdoms, whose coasts were independent cities, or flourishing colonies, Greek and Roman. I have traversed all these coasts; I have entered into all its gulfs, from Tarsus to Tehesme; I have seen nothing but fertile yet desert regions, and a few wretched little towns inhabited by Greeks. The interior contains the indomitable tribe of the Turcomans, who pasture their flocks on the mountains, and encamp in the winter on the plains. Adana, Konia, Kutya, Angora, its chief towns are each inhabited by a few thousand Turks. Smyrna alone is a vast centre of various population about a hundred thousand souls; but more than half are composed of Christians, Greeks, Armenians and Jews. If we ascend the coast of Asia Minor, we find the beautiful Greek islands of Scio, Rhodes and Cyprus. Cyprus by itself is a kingdom; it is eighty leagues in length by twenty in breadth; it has supported, and might support several millions of inhabitants; it has the heaven of Asia and the soil of the tropics; it is inhabited by about thirty thousand Greeks, and sixty Turks, shut up in a crumbling old fort, representing there Ottoman nationality. And so of Rhodes, of Stanchio, of Samos, of Scio, of Mytilene. Thus far then, where are the Turks? Yet behold the fairest half of the Empire.

The shores of the Sea of Marmora, and the Straits of the Dardanelles, are peopled in like manner, by a few little towns, half Turks, half Greeks, a population sparse, poor, scattered at distant intervals, along narrow strips of coast. The whole number of Turkish population of these countries can scarcely be estimated above a hundred thousand Turks, including Broussa.

Constantinople, like all the capitals of a fallen people, alone presents an aspect of population and of life. In proportion as the life of empires retires from the extremities, it concentrates itself in the heart. There has been a day, too, when the Greek Empire was in Constantinople, and when the city being taken there was no longer an empire. The estimates differ of the population of Constantinople; they vary between three hundred thousand souls and a million. There is no census, every one judges from his own particular data. Mine are only the glance cast over the immense developement of the city, including Scutari, over the shores of the Golden Horn, of the sea of Marmora, and the shores of Asia and Europe. I include all that in the name of Constantinople, for there is no interruption of the houses. The names of the quarters of the towns and of the villages are arbitrary, it is but one mass of city, one single centre of population. The unbroken expanse of houses, kiosks, palaces, or villages, sometimes of a considerable depth; sometimes of only one or two houses is of about fourteen French leagues. I believe that the total of this population may be carried as high as six or seven hundred thousand souls; one third only is Greek, the rest is Armenian, Jew, Christian, Frank, Greek, Bulgarian. The Turkish population of Constantinople would then according to me, be from two to three hundred thousand souls. I have not visited the shores of the Euxine, but according to the admirable and conscientious voyage of M. Fountaineer, published in 1824, the indigenous population predominate and the Turkish population there is in the same state of decay, as in the portions of the empire that I have traversed.

In European Turkey the only large city is Adrianople: from thirty to forty thousand Turks may be counted there. For Philippolis, Sophia, Nissa, Belgrade, and the small intermediate towns, as many. I add two hundred thousand Turks for the parts of Turkey that I have not visited, the whole amounts to about three hundred thousand. In Serria, and Bulgaria there is scarcely one Turk to a village. I suppose that the same is the case in the other provinces of European Turkey. Making full allowance for the mistakes I may have committed, and assigning to the interior of Asia Minor a Turkish population, far beyond what is evidenced by the testimony of the eye, and by the accounts brought thence, I have no idea, that in fact the totality of the Turkish population rises at present above two or three millions of souls. I am very far from thinking that it rises even so high. Behold then the conquering race that left the shores of the Caspian, and has melted away beneath the sun of the Mediterranean. Behold then Turkey, possessed of so small a number of men: or rather already lost by them, for while the dogma of predestination, the inertness which is its consequence, the immobility of its institutions, the barbarism of its administrations, reduced almost to nothing the conquerors and the lords of Asia, the Sclavonic and the Christian races of the North and of the South of the empire, the Armenian Greek, and the conquered Arab race, and Maronite races, grow and multiply by the influence of their character and customs, their religion, their activity.

The number of the slaves surpasses infinitely the number of the oppressors; the Greeks of the Morea, a weak and miserable population, have singly, in a moment of energy, purged the Peloponessus of the Turks; Moldavia, Wallachia, have shaken off the yoke; the islands would be disenthralled but for the European treaty, which still guaranties them to the Sultan; the whole of Arabia is dismembered into families of men, unacquainted the one with the other, bandied about in turns by the Turks and Egyptians, and is thoroughly discomposed in its most energetic portion by the great schism of Wahabi; two thirds of the Armenians are torn from the Mussulman dominions by the Russians and the Persians; the Georgians are Russians; the Maronites and the Druzes will be masters of Syria and Damascus the moment they shall seriously will it; the Bulgarians are a numerous and sound population, but which, single-handed, more numerous and better susceptible of organization than the Turks, can disenthral itself at a word. That word, the Servians have already pronounced; and their magnificent forests are beginning to be pierced with roads, to be covered with towns and villages. Prince Moilosch, their chief, admits a few Turks at Belgrade, only as allies, no longer as masters. The spirit of conquest, the soul of the Oshmalis, is extinct; the spirit of proselytism by the sword has long since faded away from among them; their conservative force, which would be found in uniform, enlightened, progressive administration, exists only in the head of Mahmoud. The popular fanaticism is dead with the Janissaries; and if the Janissaries should revive, barbarism would revive with them. A miracle of genius would be necessary to resuscitate the Empire. Mahmoud is but a man of courage, he has no genius; he stands a living spectator of the progress of his own fall, and meets obstacles every where, where a more enlarged and firm mind would find instruments; finally, he is so far reduced as to rest himself for support upon the Russians, his immediate enemies. His policy of despair and weakness ruins him in the minds of his people; he is no longer but the shadow of a Sultan, the spectator of the successive dismemberment of the Empire. Close pressed between Europe which protects, and Mehemet Ali who threatens him, if he resists the humiliating protection of the Russians, Ibrahim arrives, and overthrows him by his appearance; if he contends with Ibrahim, France and England seize his fleets, and come to take up their station on the Dardanelles; if he forms alliance with Ibrahim, he becomes the slave of his slave, and finds a prison, or a death, in his own seraglio. A heroic energy, and an attempt of sublime despair, can alone save him, and raise again for a short time the Ottoman glory, to shut the two sides of the Dardanelles and Euxine, to make an appeal to Southern Europe, and to what remains of Islamism—and march in person upon Ibrahim, and upon the Russians. But, even in case of success, the Empire, a moment encircled with glory, would not the less crumble asunder immediately afterwards. Only its fall would be illumined by a halo of heroism, and the race of Ottoman would end as it began, in a triumph.

THE DISPUTE WITH FRANCE.

The London Courier has a homely account of our quarrel with France, from a Paris correspondent, which shows that the real state of the affair is well understood abroad—that common sense and common honesty is not altogether banished from refined Europe by the subtleties of hollow-hearted diplomacy. The correspondent of the London print tells truth in a story of common life, where alone it can be seen in its true light.—*Globe.*

Once upon a time (as the children say) there was a man named Stubbs, who had a good many sheep of his own, and he let his sheep go a-feeding on the hills, and on the commons, which were called sheep-walks, and where he had a right to let them run if he thought fit, for these sheep-walks were public property. And there was another man named 'Prig,' who had a good many sheep too, and he let his sheep go on the same sheep walks, and feed and run with the sheep of Stubbs. But as they were not the only farmers who had their sheep on the hills and on the commons, it came to pass in the process of time, that quarrels rose between 'Prig,' and other shepherds, and in the course of the quarrels, Stubbs had a good many of his sheep lost, cribbed, or seized, or impounded, or taken away by 'Prig.' Now 'Prig' made no secret of his doings, and did not purloin, but took openly what he did take; still it was not less true that Stubbs lost his sheep, and that he had nothing at all, in truth and in fact, to do with the quarrels of 'Prig,' and the shepherds, which gave rise to the loss of his sheep. And so when the quarrels of 'Prig' and the shepherds were all settled, Mr Stubbs said to 'Prig,' I have a small account to settle with you for the sheep you took of mine during your late quarrels with the shepherds. But 'Prig' drove off the settlement of the account from year to year, till he died, and so left the matter unsettled. But Stubbs was not to be defeated by death, and so he addressed himself to the next kin of 'Prig,' and said, 'your relative owed me a large sum of money for sheep he took of mine, and as you inherit all his property, you must pay his debts. To this demand 'Prig's' successors made a good many objections, but at last, after several years of negotiation, it was finally agreed on, that Stubbs should receive £100 for the sheep which 'Prig' had originally taken, and which he *bona fide* owed for.

But when the moment came to pay the money, these great-great-great-step-nephews of 'Prig' insisted upon it that Stubbs's grand-children (for Stubbs had died too) should declare that 'Prig' and all his descendants were all honorable men, and that they had never meant to 'Prig' the sheep and not to pay for them; but that *Mister Prig* and all his family were the pink of honor and honesty. Stubbs's grand-children if they had not been complete dolts, and idiots, would certainly have gratified 'Prig's' great-great-step-nephews with such a declaration; for though if 'Prig' and Stubbs had themselves been living it would have been very difficult to have got the latter to make such a declaration to the former, after so many years of refusal to pay, yet really when 'Prig' and his sons, and Stubbs and his sons, were long since dead and buried, it was the stupidest thing in the world, when £100 was in the case, to make many words, or pick many bones about a certificate for the honor of the family. Yet so it was, that Stubbs's grand-children were very rich, and would not gratify 'Prig's' great-great-step nephews by such a declaration; so the £100 was not paid, and the parties would have got from words to blows, and from blows to serious injuries, and perhaps loss of life, but for the intervention of a good honest neighbor named Mr Bull. Now Mr. Bull said to 'Prig's' great-great-great-step-nephews, and to the grand-children of Stubbs, 'Listen to me, my friends; what matter is it to you whether the moon be or be not made of cream cheese.' And they all answered, 'No matter at all.' 'Nor, my friends, can it be any matter to you whether your master, 'Prig,' our your ancestor, Stubbs, were or were not the most honest men in the universe. You, the step-nephews of 'Prig,' are all honorable men; and you, the grandsons of Stubbs, you are the same. The one claim no more than is due, and the other pay that which their ancestor owed. Do not, then, trouble yourselves about these matters, but shake hands and be good friends.' So Mr Bull succeeded, and the 'Prigs's' and the Stubbs's were good friends and neighbors through many generations.

And now my Lord Palmerston, here is the case in point. Do you be John Bull. Take hold of susceptible France with one hand, and of 'Yankee Doodle' with the other, and say to the former, America never doubted your honor, and to the latter, France never had any intention of robbing or insulting you. I know you both.

'THE SHEPHERD OF SALISBURY PLAIN.'

The name of this humble individual has been inscribed by Hannah More on the imperishable records of English literature. His grave has over it a plain marble monument, with an inscription of which the following is the substance:—'Erected to the memory of the pious 'Shepherd of Salisbury Plain,' whose history is now read in different languages, and by multitudes of Christians in Europe, Asia, Africa and America.' As I read the epitaph, I could not help reflecting on the simple and sometimes unpromising instruments, which a God of wisdom often chooses to employ in effecting some of his most beneficent designs. Here I stood by the humble grave of one, who, but for the masked pen of a Christian authoress, would never have been known save by his family, his flock and his dog;—but whom God had made a chosen vessel of honor to himself; and whose character, majestically simple, and simply beautiful, in all the graces of Christianity, and presented to the world in all the vivid but faithful colorings of a Christian pencil, has been the happy means of interesting multitudes more;—thus, so long as English literature shall live, serving to illustrate the glories, and to light the pathway, of life eternal. *Human* wisdom might, and probably would have chosen for its theme the life and character of some one, not only eminent for piety, but also illustrious in name, as the most promising means of extending widely and rapidly the knowledge and the dominion of the truth as it is in Jesus. But God seeth not as man seeth. How often does he choose 'the foolish things of the world to confound the wise, and weak things of the world, to confound the things that are mighty, and base things of the world, and things which are despised, yea and things which are not, to bring to nought the things that are;'—'that no flesh should glory in his presence!" The character and conversation of 'The Dairyman's Daughter,' of 'Jane, the Young Cottager,' of 'The Negro Servant,' and of 'The Shepherd of Salisbury Plain,'—sketched by the pens of Legh Richmond and Hannah More, have probably been the means of doing more visible and tangible good in the world than the biographies of as many bishops, however illustrious, and in a style however ambitious of honor to the great and the good.

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I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

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From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

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